

BUDDHISM

THE

SCIENCE OF LIFE



ALICE
LEIGHTON
CLEATHER.

BASIL
CRUMP.

Second Edition



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PRINCIPAL ALTERATIONS AND ADDITIONS.

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14 Esoteric Doctrine. Ch. *Ao-miao-ti-tao-li*, altered to *Pi-mi-chih-tao-li* at the suggestion of Mr. Hardy Jowett. *Mi* is "esoteric", and the Esoteric or Mystery School is called *Mi-tsung* (Reichelt's *Truth and Tradition in Chinese Buddhism* p. 309). See also Glossary, p. 167 *Esoteric Bodhism*.

25 Preface to the Chinese Edition. For the "Book of Change" see Bibliography, *I Ching*, p. 215.

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(a) Menace of "Monkey-Gland" Surgery (p. 149) and
(b) Dangerous Tantrika Teachings (p. 150).

154 New Section: The Missionary Question in the Orient. Quotations from Mr. L. C. Arlington and Mr. Moore Bennett, of Peking.

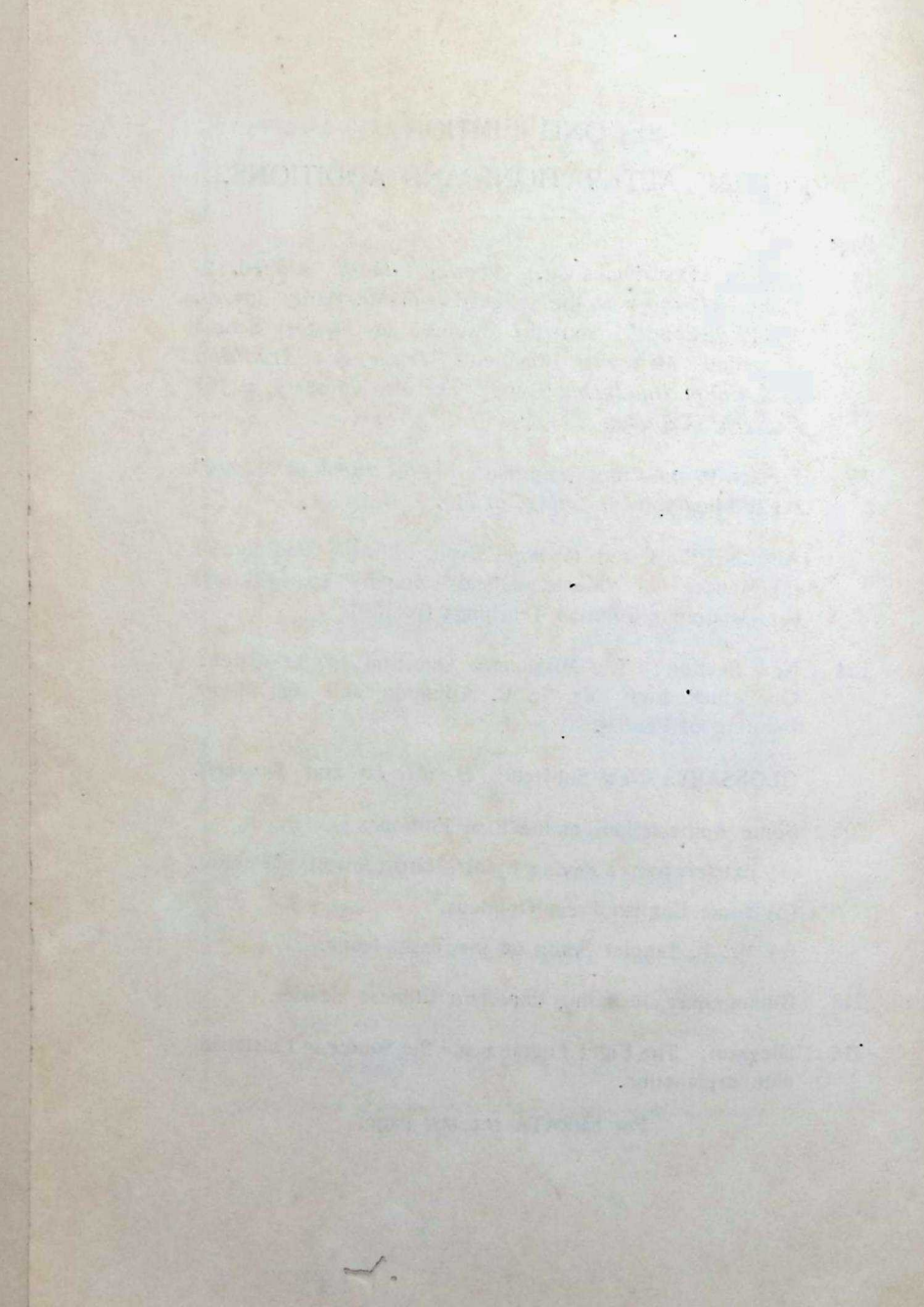
GLOSSARY. New Subjects: *O-mi-to-Fo* and *Sanskrit*.

205 Some Appreciations of the First Edition:
(a) Extracts from a Review by Mr. Hardy Jowett, of Peking.
(b) Some English Press Opinions.
(c) Mr. F. Tangier Smith on the Tashi Lama.

213 Bibliography, including important Chinese classics.

216 Diagram: The Eight Trigrams and the Source of Existence, with explanation.

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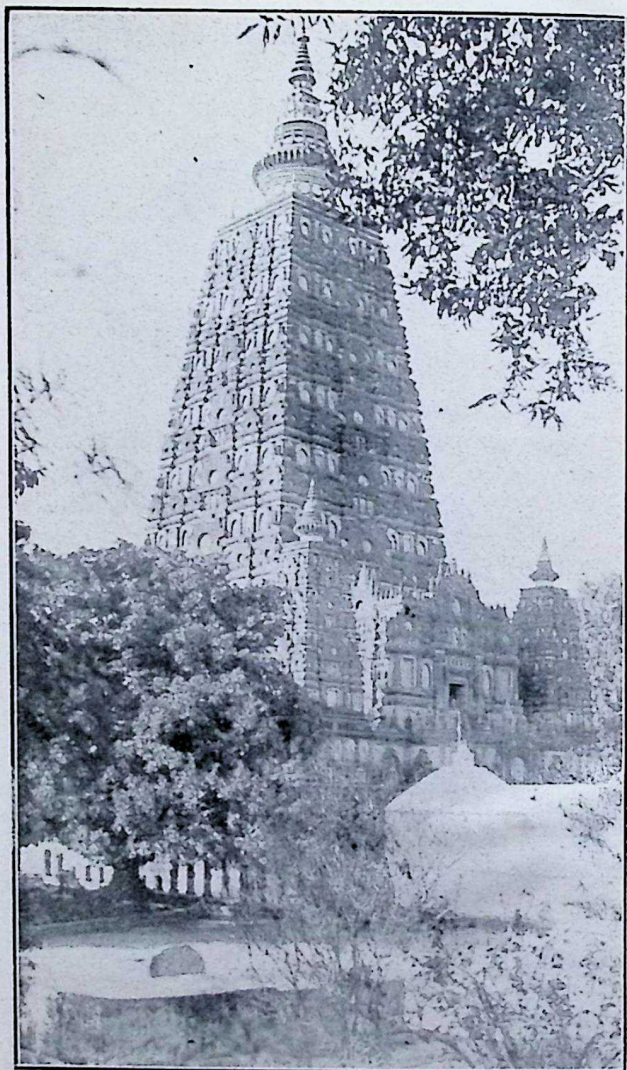


Photo by Basil Crump.

The Temple at Buddha Gaya.

THE TEMPLE AT BUDDHA GAYA
BIHAR, N. E. INDIA.

The photograph shows the entrance to the inner shrine. On the other side stands the Bodhi Tree under which is an altar for offerings. The Temple is believed to date from the second century A. D. In 1863 it was in a ruinous condition and was restored by the Burmese Buddhists in 1877, but passed under Hindu control in 1891. After repeated efforts the Buddhists recently induced the Indian National Congress to appoint a Committee who recommended that both Hindus and Buddhists should be allowed to worship there, and that a Committee of five Hindus and five Buddhists should undertake the management and control of the Temple and the worship. It is hoped thus to convert the hallowed locality into "a great centre of learning and culture in which both Hindus and Buddhists will join."

The Tibetan name of Buddha Gaya is Dorje-dan, the Diamond-Throne (Sk. Vajra-sana).

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Photo by Basil Crump.

The Temple at Buddha Gaya.

BUDDHISM

THE SCIENCE OF LIFE

Two Monographs

By

Alice Leighton Cleather

Also

TIBETAN INITIATES ON THE BUDDHA

With Explanations and Comments by

Basil Crump

Of the Middle Temple, London, Barrister-at-Law

SECOND EDITION

Revised and Enlarged

Illustrated

CHINA BOOKSELLERS, LTD.

PEKING

1928.

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FOREWORD.

The growing demand, in the East as well as in the West, for a popular exposition of Buddhism, has encouraged us to republish in book form three articles which have previously appeared at different times.

"Why I Believe in Buddhism" has already been circulated in Chinese by the Peking Buddhist Research Society, followed later by "Some Thoughts on Buddhism", which has also been published at Peking in Russian and Chinese (see *post* pp. 25-7).

"Tibetan Initiates on the Buddha" originally appeared serially in the *Maha Bodhi Journal* of Calcutta. It has been re-arranged and revised for the present purpose: that of presenting Buddhism as "The Science of Life." In the Addenda to this section is included valuable information hitherto buried in old publications and more or less forgotten. Some of it comes direct from the Tibetan Initiates or their disciples, especially matters relating to the Buddha and his inner doctrine, of which they alone possess the complete records.

It has often been said that the Church was the great failure of the War; hence the license, disillusionment, and scepticism which has followed it. If Christianity failed under the acid test of the War, it was because its dogmas lack the foundation of law and reason. Indian troops and other Orientals who took part in the War were but little affected, because (with the exception of the Mahomedans) their religious beliefs are founded on the ancient philosophies, and above all on the twin laws of Karma and Re-incarnation which regulate evolution.

Recent conflicts in Europe and America between Protestantism and Science have brought into prominence the fact that Christianity in its present form is based neither on science nor philosophy.

Buddhism is fundamentally pacific, and stands for Brotherhood and Unity between all beings without distinction of colour or creed. As Mr. R. F. Johnston says: "Nearly all forms of Buddhism are vitalized by one indwelling spirit, of which the most characteristic manifestation is a gracious and winning tolerance." (*Buddhist China*, p. 330).

Hence no such conflicts occur in Buddhist lands; nor the religious disturbances so frequent in India between Hindûs and Moslems.

In these pages we endeavour to show that Buddhism, especially the Esoteric *Mahâyâna*, is not only deeply philosophical, but also possesses a system of Evolution far more comprehensive than the Darwinian, from which it differs radically concerning the antiquity and origin of Man.

It has been very strongly urged upon us by an American journalist, long resident in China, that many people in America are now ready for the basic doctrines of Buddhism, and will eagerly welcome such a reasonable solution of life's problems, if put before them in a clear, simple, and popular manner. This little book is therefore offered as a modest contribution to a cause which every true lover of humanity must have at heart.

Peking, March, 1928.

A. L. C.

B. C.

PREFACE TO THE SECOND EDITION.

The rapid absorption of the first edition of this little volume, chiefly by America, indicates that the opinion quoted at the end of our first Preface was well founded.

In preparing a second edition a few errors have been corrected, and some modifications and alterations, suggested by appreciative reviews, have been made. In this respect we are especially indebted to Mr. Hardy Jowett, of Peking, from whose exhaustive and learned article on the book we quote in this edition.

Peking, September, 1928.

A. L. C.

B. C.

APPENDIX TO THE REPORT OF THE

COMMISSIONERS OF THE LAND OFFICE
IN RESPONSE TO A RESOLUTION OF THE
HOUSE OF REPRESENTATIVES, PASSED MAY 1, 1890,
RELATIVE TO THE LANDS BELONGING TO THE UNITED STATES.

THE FOLLOWING ARE THE NAMES OF THE
LANDS BELONGING TO THE UNITED STATES
IN THE STATE OF CALIFORNIA, AS
REPORTED BY THE COMMISSIONERS OF THE
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Why I Believe in Buddhism

by

Alice Leighton Cleather

Third Edition.

PREFACE TO THE SECOND EDITION.

The difficult task of rendering this pamphlet into classical Chinese was very kindly undertaken by Mr. B. T. Chang, of the Bureau of Economic Information, Chinese Government, who, together with Governor Hu Jui-lin and others, was the first to welcome our party in Peking and arrange a reception at a Buddhist temple. Governor Hu expressed strong approval of my views and considers them a correct exposition of the *Mahâyâna* doctrine as taught in China. He was kind enough to give the Chinese version a title written with his own hand, since he is a wellknown calligraphist; this being the Chinese custom (See following pages). I am informed that he and other prominent Buddhists are deeply interested in the pamphlet, and wish to make it one of the publications for their circulating library, both in Chinese and English. The present English edition contains certain additions and explanations necessary for Western readers not familiar with Chinese Buddhism.

Peking, July, 1926.

A. L. C.

PREFACE TO THE THIRD EDITION.

The second edition having been at once exhausted by the demand in America, I have included in this edition a translation by Mr. Chang of the preface to the Chinese version, and have made some small additions to the text on points of importance.

Peking, October, 1926.

A. L. C.

PREFACE TO THE CHINESE EDITION

Translated by Mr. B. T. Chang.

In the Spring of this year Mrs. Cleather and her party came to China and stayed at the Hôtel des Wagons-Lits, Peking. Through the introduction of Mr. Shah, I had an interview with her. After listening to her conversation I at once knew that she was a devout Buddhist. This summer Mrs. Cleather wrote a pamphlet entitled: "Why I Believe in Buddhism" in which she gives an account of how she was initiated into the Order, and also expresses her views on the teachings of the Buddha which touch the essential points. I cannot but say that Mrs. Cleather is an 'enlightened one' from the West. Though born in England, she does not believe in Christianity. Her travels and subsequent stay in India enabled her to make a thorough study of the differences between the *Mahāyāna* and *Hinayāna* Buddhism. Chinese Buddhists who profess to follow the religion, but have little faith in the Buddha's teachings, should feel ashamed after they have known Mrs. Cleather's devotion to the faith. The pamphlet is written in English and has been translated into Chinese by Mr. B. T. Chang. As many people have applied to us for a copy of the pamphlet, we, Mr. Hu Jui-lin and the undersigned, with the permission of Mrs. Cleather, now reprint 1000 copies for distribution.

Peking, August 1926.

HSIANG-LO WANG

價值三千大千世界

胡瑞霖題

Hu
Jui-
lin.

A Quotation from the Fa Hwa Sūtra
expressing the great value of
"Why I Believe in Buddhism"

By Upāsikā Alice Leighton Cleather of England

優婆夷英國克蘭柔著

WHY I BELIEVE IN BUDDHISM

予何以信佛

Translated by Mr. Bintze T. Chang of Chekiang Province

浙江張序之居士譯



A. D. Blaratsky

1891 — 1891.

Of German-Russian parentage; her father coming of the Mecklenburg Counts von Hahn, while her mother was a daughter of Princess Dolgorouki. She first entered Tibet in 1857 after extensive travels, spent some time in study at Tashi-lhunpo, and knew the predecessor of the present Tashi Lama very well. She was trained and initiated by the Trans-Himalayan Brotherhood, who entrusted her with the promulgation of a portion of the Secret Doctrine, which occupied her from 1873 until her death in London in 1891. In reply to a question by Mr. A. P. Sinnett concerning her volcanic personality, the Initiate K. H. wrote in 1881: "This state of hers is intimately connected with her occult training in Tibet, and is due to her being sent out alone into the world to gradually prepare the way for others. After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European body upon European soil to serve as a connecting link between that country and our own." (Mahatma Letters, p. 203). Elsewhere her own Teacher (the Initiate M.), in reply to Mr. Hume, says that each one of her seven "principles" (see Table at end of Glossary) was "forbidden the exercise of its full powers." (Letters of H. P. Blavatsky to A. P. Sinnett, p. 307).

HELENA PETROVNA BLAVATSKY

1831 — 1891.

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H. P. Blavatsky

I. Why I Believe in Buddhism

by

Alice Leighton Cleather

Since I came to China in December 1925, to study Chinese Buddhism, I have often been asked whether I have not myself written anything specifically on Buddhism, and have had to confess that I have not. It has never occurred to me to do so, since so many books already exist (in English) dealing with exoteric Buddhism, mostly of the *Hīnayāna* or Southern School. Nearly all these books are written by scholars and Orientalists who of course have studied Pali or Sanskrit, or both. I can lay no claim to be either a scholar or an Orientalist; so it will be seen that my qualifications to speak with any authority are lacking—from the Western point of view. My Chinese friends, however, think that as a Western woman, who is at the same time a convinced Buddhist of the *Mahāyāna* or Northern School (in the inner or esoteric sense) an expression of my views, and some account of how I was led to follow this Path may be of

use as presenting, possibly, a new point of view for them.

Although I have been a student of Oriental philosophy and a member of a Tibetan Esoteric School for nearly 40 years, I did not become a member of the Tibetan exoteric Buddhist Order of "Yellow Caps" till 1920. At that time my son and I, and Mr. Basil Crump were living in India, and through the kind offices of a friend we were enabled to meet the well-known Abbot Geshé Rimpoché, of the Donkar Monastery, Chumbi Valley, Tibet. Renowned throughout Tibet as a learned and devout Yellow Lama, he has for many years made an annual pilgrimage to the sacred places of Buddhism, during the winter months. This pilgrimage through Northern India of course includes Buddha Gayâ, where Gautama Buddha sat in meditation under the Bodhi Tree in order to discover the true cause of existence and of human misery. It was at the altar under this Tree, outside the Temple, that we were initiated by this Abbot into the Gelugpa or Yellow Order of Tibetan Buddhism.

It will be remembered that he who became Gautama Buddha was born as the Indian Prince

Siddhārtha of the Kshatriya, or Warrior Caste, brought up in the usual orthodox manner of his time by Brahmin teachers and fully instructed in the Sacred Indian Scriptures. The Inner School of our Order teaches that he was initiated into their Secret Wisdom, handed down through the Ages and faithfully guarded by the Temple Initiates. (See *The Secret Doctrine* by H. P. Blavatsky. Introd. xx-xxi, 1888 Edn.).

I became familiar with many of these Sacred Scriptures through English translations by Sanskrit scholars, both English and Hindu, and drank in their teachings like a thirsty plant. I had long been dissatisfied with Christianity, which failed to supply the deepest needs of my own mind, because it offered no reasonable explanation of the doctrines its votaries are called upon to embrace, relying entirely on “authority” and “faith”. Its dogmas seemed to me to be untenable and unphilosophical, particularly that of a personal god who arbitrarily rewards and punishes.

As Mr. H. Alabaster says in his admirable exposition of Siamese Buddhism, *The Wheel of the*

Law (Trübner & Co., 1871): "If there is a law of perfect justice, the Buddhist argues that, from the different conditions and fortunes of men, we must conclude that there have been previous states, which, taken together, will balance the good and bad luck, the happiness and misery of all beings. . . . He cannot believe that a bad life of, say fifty years, shall be punished eternally, or a good life of fifty years shall be blessed eternally. . . . He sees in the different conditions of life a proof that there must be a transmigration of the spirit from existence to existence" (Preface, pp. xviii, xix).

Religion and Science are at war mainly because the former clings to what it calls "revealed religion" and refuses, in this connexion, to study Nature's own Laws, *e. g.* that of Cause and Effect on all planes of manifestation. Eastern philosophy, on the other hand, particularly as set forth in the principal *Upanishads* and the *Bhagavat Gita*, is a system of thought satisfying both heart and mind, unrivalled in its profound depth and sublimity. With this teaching Prince Siddhârtha must have been familiar from childhood. It includes a belief in the evolution, through a long series of holy

lives, of Sages or, as they are termed in India, Rishis or Arhats. These Wise Ones have not only succeeded in penetrating into the hidden Mysteries of the Universe, but have learnt the secret of using the most tremendous forces in Nature, having obtained powers undreamt of by the majority of mankind. This system of philosophy also includes the twin Laws of Karma (Cause and Effect) and Reincarnation, or Rebirth, through the operation of which the human Soul evolves throughout its life-cycle on this Earth, a period of enormous duration.

About the year 1882 a friend lent me a book called *Esoteric Buddhism*, by A. P. Sinnett, which came to me almost as a "revelation" bringing, as it did, into a focus all the general though more or less definitely related ideas with which I had long been familiar. I soon got into touch with the author, and joined the Lodge of which he was President, one of those within the Theosophical Society founded by Madame Blavatsky, a Russian lady of noble birth, through whom he obtained the material for his book (See my *H. P. Blavatsky: Her Life and Work for Humanity* for further information regarding her). On its first appearance, Mr. Sinnett's book created

an immense impression in the English-speaking world; rousing also of course much opposition in orthodox religious circles, and among the Orientalists themselves, who declared it was neither "Esoteric", nor "Buddhism"; but I found in its pages a logical working out of what I had always believed, bringing certain self-evident truths into prominence in orderly sequence.

Subsequently, in 1887, I had the good fortune to meet Madame Blavatsky, who accepted me as her pupil. She most certainly taught *Buddhism*, for all that I had already understood as Buddhism was not only contained, but amplified in a perfectly logical manner, in her books. In fact she herself was an avowed Buddhist of the *Mahâyâna* School, having spent several years in Tibet studying under certain Adepts who live there in strict seclusion and are known only to the Tashi Lama and some of the high initiated Lamas of the Yellow or Reformed Order. All that she gave out in her books and in her instructions to her Inner School came from them, and is part of the great store of Ancient Wisdom (*Bodhidharma* in Sanskrit, and *Puti-tamo* in Chinese) on which the doctrines of Buddhism

are based. In 1888 she completed her great work *The Secret Doctrine*, compared with which Mr. Sinnett's *Esoteric Buddhism* was a brief elementary outline, which he published without her sanction or supervision. (See *The Secret Doctrine*, Introd. xvii-xviii, 1888 Edn.).

I should add that Madame Blavatsky's Esoteric Buddhism (from the Sanskrit root *Budh*, to know) is in line with what I find taught by the *Mahâyâna* School of Northern Buddhism. Of the existence of an esoteric side to the Buddha's teaching there is, in my mind, no doubt, and this conclusion I have reached after studying both sides of this disputed question. It is surely only reasonable to infer it, from the teachings of Karma and Reincarnation alone. For it is obvious that all men are not in the same stage of evolution, owing to the action of those twin Laws. It must also be granted that all beings possess free-will to a *limited extent*, those limitations having of course been imposed *by themselves* in past lives. Consequently it must follow that knowledge which might lead to the discovery of the hidden powers in man, and the identity of his soul with that of the Universal Soul, or as the Hindus

put it, the SELF—*with all that such an identification, when REALISED, implies*—would be extremely dangerous to impart to the majority of the human race in its present stage of evolution. It may be contended that this hidden or secret knowledge of which I speak is impossible of attainment except by those who are able to reach it in the course of their own abnormal and swift evolution. Unfortunately for mankind, this has not proved to be the case. Such secrets can be, and are, also discovered by men who, having evolved unequally (*i.e.* who have cultivated their intellect without a corresponding evolution on the moral or ethical side of their natures) are capable of using the knowledge they have gained to destroy, rather than to help their fellow men. All history testifies to the truth of this assertion; it cannot, I think, be disputed. But inasmuch as these men “sin” through ignorance, the pressing and immediate need for the universal spread of the Buddha’s teachings is thus made abundantly clear.

Nothing but general acceptance of the fundamental principles of Buddhist philosophy (as distinguished from popular beliefs) can save the human

race from falling into "that bottomless pit where despair is forgotten and where effort is unknown". As the Head of the Trans-Himâlayan Brotherhood once wrote: "Buddhism, shorn of its superstitions, is Eternal Truth". All beings suffer and are obsessed by insane covetousness. The Compassionate One, taking pity on this miserable condition of the race of men, after having himself attained to full Enlightenment, gave them the means whereby they might rise out of their blindness and wretchedness and free themselves from their delusions concerning the true sources of happiness. Ignorant of the causes of pain and pleasure, incapable of knowing the true nature of "things in themselves", the majority of men may be said to roam about in "the three worlds" ("the world of man, Heaven, and the world of unmixed misery") whirling unceasingly upon the Wheel of Birth and Death. Our present life is but the reflection of past actions, but we mistake these reflections for our real selves; and thus, through this delusion of the senses, *we ourselves* cause the Wheel to revolve.

In this connection it is very important to distinguish between the personal self which is deluded

by the senses and which perishes at death, and the Higher Self, or true Ego, which is immortal and evolves through Rebirth, as I have already stated. In the *Hīnayāna*, or Southern School, this distinction is not made; consequently this School does not admit the existence of a permanent reincarnating Ego and defines man as nothing more than "a succession of fleeting mental states" (Dr. Cassius Pereira). The *Mahāyāna*, on the other hand, especially on its more mystical side, holds the view that "our true Ego is the awakening consciousness of our inmost nature which has been revealed by or identified with Universal Law by the dynamic process of enlightenment" (Professor Miyamoto).

And in our Esoteric Tibetan School we are taught to *reduce everything to terms of consciousness* (Chinese *Jūeh* 覺), of which no less than nine kinds are specified, and that the reincarnating Ego, or Individuality, is a permanent entity, or "Unit of Self-Consciousness," capable of evolving to the status of a Buddha. The Hinayanists assert that the Buddha has entered that "state of cessation from which there is no return" (Dr. Pereira). For them he no longer exists except as a great example

and inspiration. But the Mahayanists declare that he exists as the most highly evolved Being of which we can have any cognisance; that instead of entering the state of "Cessation" (*Nirvâna*) he refused it, out of Compassion for the world of mortal men, and remains with Humanity in spirit until all can enter *Nirvâna* with him. Such a supreme renunciation could only be accomplished by a Being who had evolved to heights almost impossible for our minds to conceive; heights where he himself becomes one with "Compassion Absolute" called in Sanskrit *Âlaya*, (Ch. *T'ai Chi* 太極) the "Soul of the World". In the "*Yogâchârya* system of the contemplative *Mahâyâna* School, *Âlaya* has a double meaning; it is both the Universal Soul and *the Self of a progressed Adept* [Arhan]....He who is strong in the Yoga can introduce at will his *Âlaya* by means of meditation into the true Nature of existence", writes Madame Blavatsky.

The same authority says: "The Buddhist Arhats recognise no deity apart from man. If we hold so strongly to Esoteric Buddhism and Adwaitism [Esoteric Hinduism] it is exactly because no religion can stand, save on the foundation of philosophy

and science. No religion can prove by *practical*, scientific demonstration that there is such a thing as one *personal* God; while the Esoteric Philosophy *proves* and gives means to every man [through the practice of *Râja Yoga*] to ascertain the undeniable presence of a living God in man himself." Outside of man, the Arhats assert, they find only "the eternal energy of an immutable *unconscious* Law"—the "Unknowable" of Western philosophy (See Part III).

The great importance of meditation (Ch. *Ch'an* 禪; Sk. *Dhyâna*) is fully realised by Chinese Buddhists. I was much struck with the fact that the first question most of them ask is: "What is your method of meditation?"* On comparing notes I find that their methods are very similiar to those taught by Madame Blavatsky in her Esoteric School, and they recognised at once the processes described in *The Voice of the Silence* † which she translated from the Tibetan Golden Precepts for her pupils.

The Western world has always scoffed at H. P. Blavatsky's statements that the Adepts or Arhats

* "The *Wu Tsung*, or Five Sects, are all Subdivisions of the Ch'an or Meditation School".—*Buddhist China* p. 89.

† See notice of our Peking Reprint at the end of this book.

exist as living men, that she was taught by them, and that they are the custodians of an archaic Esoteric Doctrine which was taught by the Buddha to "the select circle of his Arhats" (*The Secret Doctrine*, Introd. xx, 1888 Edn.). They belong to the Order of the *Bodhisattvas* or *Nirmānakāyas*, who renounce *Nirvāna* in order to remain with and help humanity. In China I find that a careful distinction is drawn between the self-sacrificing *Bodhisattva* (*Ch. Puti-sato*,* 菩提薩佗 abbreviated to *Pusa*) and the Arahant "who has aimed at and attained self-realisation" (*Buddhist China* by R. F. Johnston, p. 81). This distinction was first made clear to the Western world by H. P. Blavatsky (See *The Voice of the Silence*, note 43 on "The Buddhas of Compassion").

The *Hīnayāna* Buddhists, with a few exceptions, deny that Buddha had an esoteric doctrine, maintaining that the whole of his teachings are contained in the Pali Canon. Very different is the attitude of the Mahayanists. All the Chinese Buddhists I have met accept Madame Blavatsky's statements and teachings as true, and identical in essentials with their own. Her Adepts or Masters of

* Transliteration of the Sanskrit sounds. See Glossary, *Sanskrit*.

Wisdom are known to them as *Bodhisattvas*. They inform me that formerly there was an Esoteric Doctrine (Ch. *Pi-mi-chih-tao-li* 秘密之道理) in China, but it was suppressed by one of the Ming emperors on account of dangerous applications of its teachings, and now they have to seek esoteric instruction in Tibet. Quite recently an abbot and several priests were sent there for that purpose.

The oldest Chinese records, preserved in the province of Fukien, state that *Hsi-dzang* 西藏 (Tibet) was the great seat of occult learning in the archaic ages, where dwelt the "Teachers of Light", the "Sons of Wisdom," and the "Brothers of the Sun". The Emperor Yü The Great (2205 B. C.), founder of the Hsia Dynasty, obtained his occult wisdom and his system of Theocracy from Hsi-dzang. He was the first to unite in China ecclesiastical power with temporal authority. That system was the same as with the old Egyptians and Chaldæans; that which we know to have existed in the Brahmanical period in India, and to exist now in Tibet: namely, that all the learning, power, the temporal as well as the secret wisdom were concentrated within the hierarchy of the priests and

limited to their caste. (From Notes by H. P. Blavatsky on "Some Aryan-Arhat Esoteric Tenets" reprinted in *A Modern Panarion*, p. 474).

Few people in the West, even among Theosophists who are presumably students of Madame Blavatsky's books, have ever realised the importance of the great Buddhist community of Asia in relation to her work. This community comprises China, Japan, Mongolia, and Tibet in the *Mahâyâna* group, and Burma, Siam, and Ceylon in the *Hînayâna*. Buddhism exerts a great unifying spiritual and moral force over practically the whole of Asia (except India), affecting many hundred millions of people. Madame Blavatsky's teachings were drawn from the same source as the Buddha's, but she was permitted to give out publicly much more of the Esoteric Doctrine because, after a lapse of 2500 years, the time had come to do so. This world-wide effort, aided by printing and other modern inventions, was made at the end of the first five thousand years of the *Kali Yuga* or Black Age of Hindu chronology, the duration of which is 432,000 years (See Glossary, *Yuga*).

It is a curious fact that Buddhism has only taken permanent root among the Mongolian races

of Asia who, according to *The Secret Doctrine* belong to the last and most highly developed sub-race of the Fourth or Atlantean Root Race preceding the present Âryan Root Race. Even India, oldest of the Âryan stock, where the Buddha was born and preached for fifty years, finally rejected his message, forcing his Arhats to emigrate northwards to the Mongolian countries. Only in Ceylon, Burma, and Siam does *Hinayâna* Buddhism survive. The vast majority of the Fifth or Âryan Root Race have so far failed to assimilate its principles, even when re-stated to the world at large in a greatly amplified form in *The Secret Doctrine* and other works by H. P. Blavatsky, who was really carrying on the work of the Buddha himself. In the recently published *Mahâtma Letters to A. P. Sinnett*, one of the Adepts who taught H. P. Blavatsky and sent her forth on her mission of enlightenment writes of the Buddha thus: “. . . . our great Buddha—the patron of all the Adepts, the reformer and codifier of the occult system” *

I have in my possession some extracts from an article on *Mahâyâna* Buddhism by the Rev. Zitsuzen .

* See Part III: *Incarnations and Powers of the Buddha*.

Ashitsu (of the *Tendai** School in Japan) in which many of the essential truths of *Mahâyâna* are very clearly and beautifully expressed. The article appeared in the *Monist* for January 1894. The author writes :—"Let it be understood that the Law which the Buddha perceived innermost, is not communicable by words or signs, but only by thought. And this communication is termed, 'the impression of the Buddha's spirit'.... The Law of our Lord, the Buddha, is not only a science or a religion, but a doctrine of Enlightenment; and the object of it is to give rest to the restless, to point out the Master (the Inmost Man) to those that are blind and do not perceive their Original State.

"Without deep meditation and a full understanding of the doctrine of Enlightenment, no one can attain to onement† with the Master within. He that would know the spirit of the Good Law should not idle away his time in books and scriptures, nor fatten upon the thoughts of others, but should meditate upon his own state of life and conduct, closely guard his mind and senses, and learn who, in himself, it is that thinks and feels; this being the key that opens the gate which leads into the

* Chinese *T'ien-tai* 天台. See Glossary. † At-one-ment.

Path of Buddha. For he who does not suffer his mind to wander, but closely and incessantly watches himself can, as it were, discover the great Path in his own right hand. He can fathom the nature of true peace of mind, and the very inmost spirit of the Buddha's teaching.

"To know the Mind as it is in itself, is to know and understand the secrets of Nature. Ignorance of what the Mind is in itself, causes confusion, so that the objects of sense seem to be independent of the Mind; and in this way is the understanding of their real nature frustrated. And the attainment of enlightenment, through the dispersion of the darkness of ignorance, is at the same time the knowledge and perception of the Mind as it is; the attainment of universal wisdom.

"As the scriptures were preached by the Buddha in a state of enlightenment they contain many degrees of teaching, high and low, deep and superficial, adapted to the reader's state of intelligence, or his degree of meditation and comprehension. If a man's mind is in the Path and in harmony with the Buddha's mind, the scriptures seem to be preached by himself, rather than by the Buddha.

“If we cling to the literal scriptures, we are evidently in a state in which the true meaning of the *Sûtras* is foreign to us, and in which confusion and passion fetter us. The sage regards the scriptures as guide-posts towards the Path of Mind; when he has found and entered the Path, he needs them no longer.

“It was said of old: ‘All the *Sûtras* are nothing but fingers that point out the shining moon’. When once we see the moon, pointers are no longer necessary. If we adhere to the literal sense of the *Sûtras*, and their commentaries and interpretations, we miss the spiritual sense, and we grow old and die in darkness. We are then exoteric disciples of the Buddha, instead of esoteric. Without the spiritual senses we can never understand the Good Law”.

The last paragraph which I quote from the Rev. Ashitsu’s article would seem to be the most important of all: For surely it is the “letter of the Law” which kills, but the “spirit” which gives life.

I am not yet familiar enough with the tenets of Chinese *Mahâyâna* Buddhism to attempt any comparisons between it and what I have very briefly herein set forth. So far, however, as I have been

able to gather, the fundamental ideas seem to be the same, though details may vary. I might of course add much more, but believe that I have stated sufficient to show "why I believe in Buddhism", as the outer expression of the Esoteric *Bodhidharma*, or Wisdom-Religion.

BUDDHA, CONFUCIUS AND PEACE.

The mere mention of the names of the great teachers of China and India should create an atmosphere of peace. For neither Buddha nor Confucius ever taught conquest by force. While the claim may be asserted that all religious founders have taught peace and universal love, the fact remains that only the schools and the followers of Buddhism and Confucianism are absolutely free from the stain of bloodshed in the campaigns for the propagation of these faiths. It is a striking fact that political penetration never followed the footsteps of Buddhist and Confucian followers.

Buddha fundamentally is a pacifist, for his teaching is founded upon pity, resignation, self-abnegation and universal love. Therefore I consider his religion the purest and noblest of all faiths.

Buddha gives the strongest challenge to Western civilization which is founded primarily upon the doctrine of "survival of the fittest." Perhaps, some day when the Occident realizes the inevitable catastrophe which extreme materialism is bound to bring about, Buddhism may be consulted with profit as a neutralizing factor to save humanity from mechanical destruction.

China, Japan, Tibet, India, Siam and all other countries of Asia, are bound together by a common link in the form of Buddhism. May not the peoples of the Orient meet on the common ground of Universal Brotherhood and love for all mankind, with the peoples of the Occident? Peace of the world and the future of mankind depend upon the co-operation of all.

From an Address by The Hon. ZIANG-LING CHANG,
Chinese Consul General.
at an International Celebration of Buddha's birthday, New York, May, 1927.

THEORY OF THE EARTH

The theory of the earth is a branch of geology which deals with the origin and development of the earth and its various parts. It is a science which seeks to explain the processes which have shaped the earth and its features. The theory of the earth is based on the study of the earth's history and its various parts. It is a science which seeks to explain the processes which have shaped the earth and its features. The theory of the earth is based on the study of the earth's history and its various parts. It is a science which seeks to explain the processes which have shaped the earth and its features.

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II.
Some Thoughts
on
Buddhism
by

Alice Leighton Cleather

Second Edition.

Revised and Partly Re-Written.

PREFACE TO THE CHINESE EDITION.

Translated by Mr. Yü Dao Chuan.

Since Einstein published his theory of Relativity in 1915, people in the West have greatly changed their ideas about science, because science has entered another stage of development in its effort to interpret the universe by its discoveries. The so-called theory of Relativity is very much in accordance with the principles stated in the "Book of Change" (Chinese, *I-Ching*). There is nothing in the universe which cannot be explained by this truth which has been stated by the Buddha briefly thus: "There are four stages of this universe; the stage of its coming into being, the stage of existence, the stage of destruction, and the stage of emptiness." So, while science progresses, religions are gradually losing ground, but the scientific truth of Buddhism is becoming more and more evident. For instance in Buddhist books it is said, that there is a Voice * filling the Sphere of the Law, that the human body is an aggregation of "lives", that there are "lives" † in water, that the universe is unlimited, and that there are numberless worlds interpenetrating each other, like a net of pearls. Now,

* The Female Logos or Word (Ch. *Kwan-Yin*). In Sanskrit *Vāch*, the "Voice derived from speechless Brahma" (*Mahābhārata*); the goddess of wisdom and eloquence. Esoterically the "Divine Voice of the Self" heard only in deepest meditation (*Dhyāna*). See *The Voice of the Silence*, Peking edition, 1927, pp. 102. "It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother" (*Secret Doctrine* I, 161).

† The *Secret Doctrine* teaches that everything *lives* and is *conscious*; that all forms, animate or inanimate, are composed of innumerable invisible lives.

there is none of these which is not confirmed by science. So Buddha has tried to emancipate us from our sufferings by spiritual science, but human beings are trying to cling to illusions and increase their own sufferings by material science. The West believes too much in its own science and the East relies too much on philosophy alone; each has its own shortcomings, and neither of them is wholly right; but each claims to be superior to the other and will not yield to the opposite side. This is the most important reason why the civilizations of the West and East cannot meet in harmony.

Mrs. Cleather has the earnest desire to expound the Law for the benefit of all living beings, and is trying to make the cultures of West and East meet through Buddhism. She had perviously written a monograph, "Why I believe in Buddhism", and in the present one, "Some Thoughts on Buddhism," she quotes books on Indian philosophy and various other works of East and West to demonstrate the truth of Buddhism. From this I know that the people of the West are about to change their attitude towards their science. It has been a great pleasure for me to read this, so I dip my pen in the ink and write this preface in the 12th month of the 16th year of the Chinese Republic.

Peking, December 1927.

HSIANG-LO WANG of Hai-Yen.

PREFACE TO THE RUSSIAN EDITION

Translated by

BARON DE SOUCANTON.

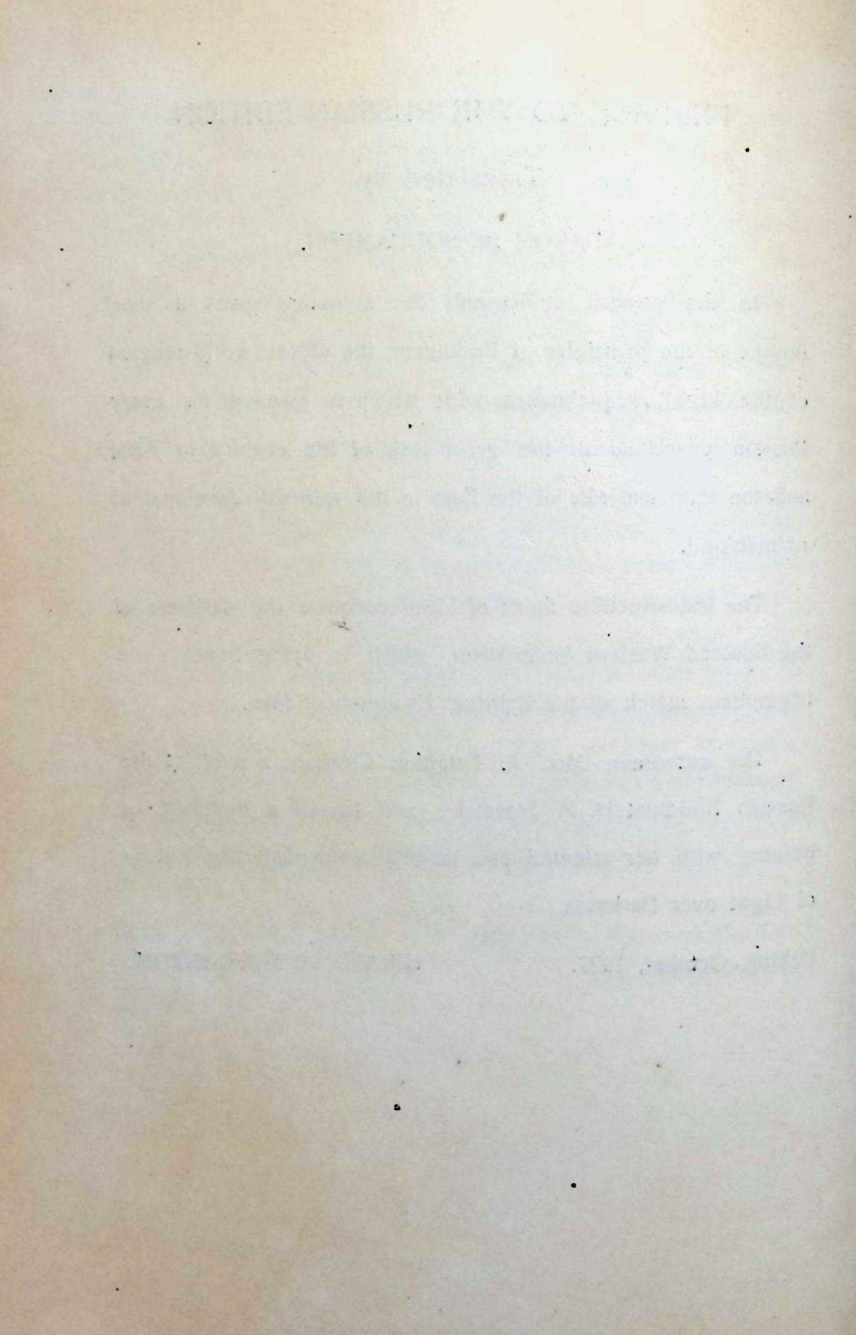
In the present monograph the authoress gives a short outline of the principles of Buddhism, the oldest world-religion of the Light, acquaintance with which is essential for every Russian conscious of the great task of his country in Asia, and the immense rôle of the East in the spiritual development of mankind.

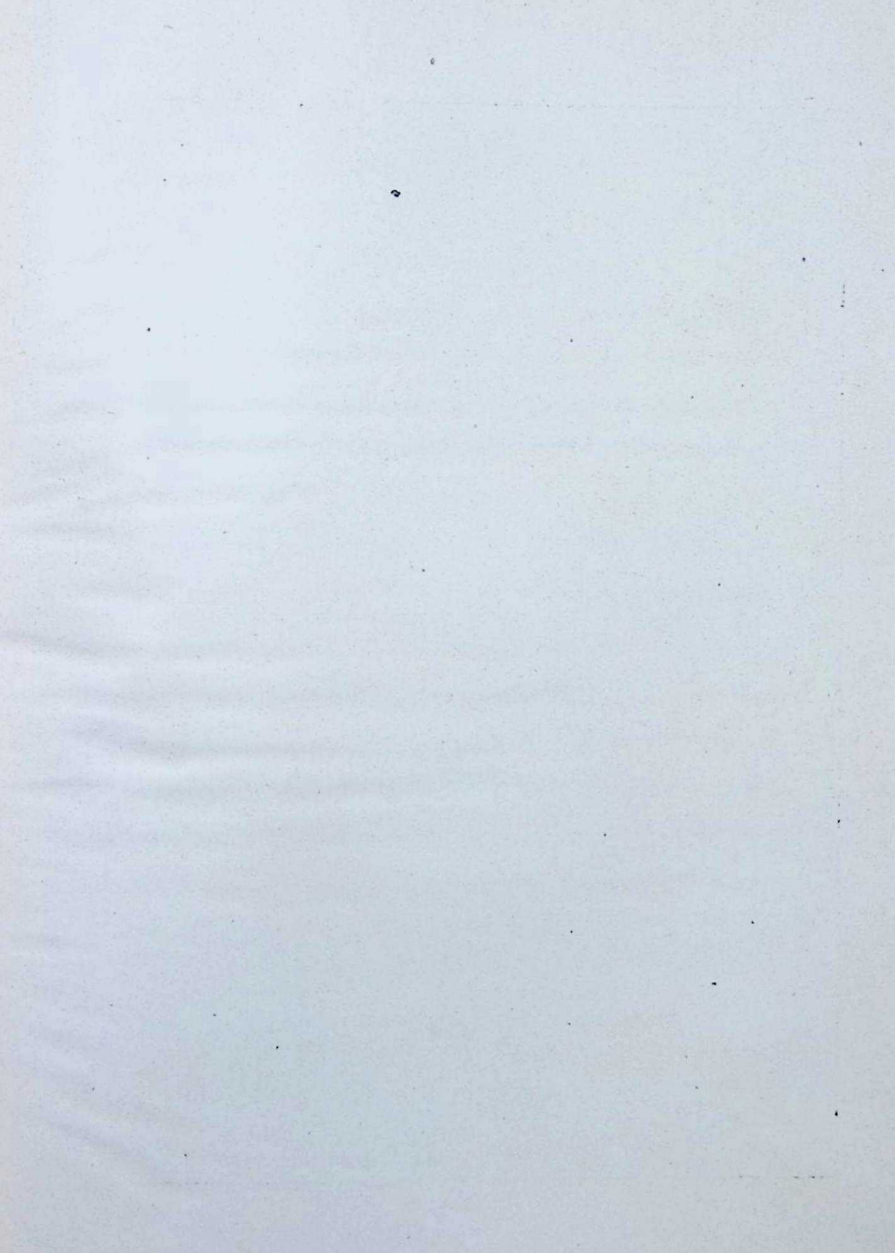
The indestructible Spirit of Ideas conquers the darkness of the doomed Western Materialism, which is dying beneath the triumphant march of the Spiritual Evolution of Man.

The authoress, Mrs. A. Leighton Cleather, a pupil of the Russian Buddhist H. P. Blavatsky, and herself a Buddhist, is helping with her talented pen in this monograph the victory of Light over Darkness.

Peking, October, 1927.

GIRARD DE SOUCANTON.





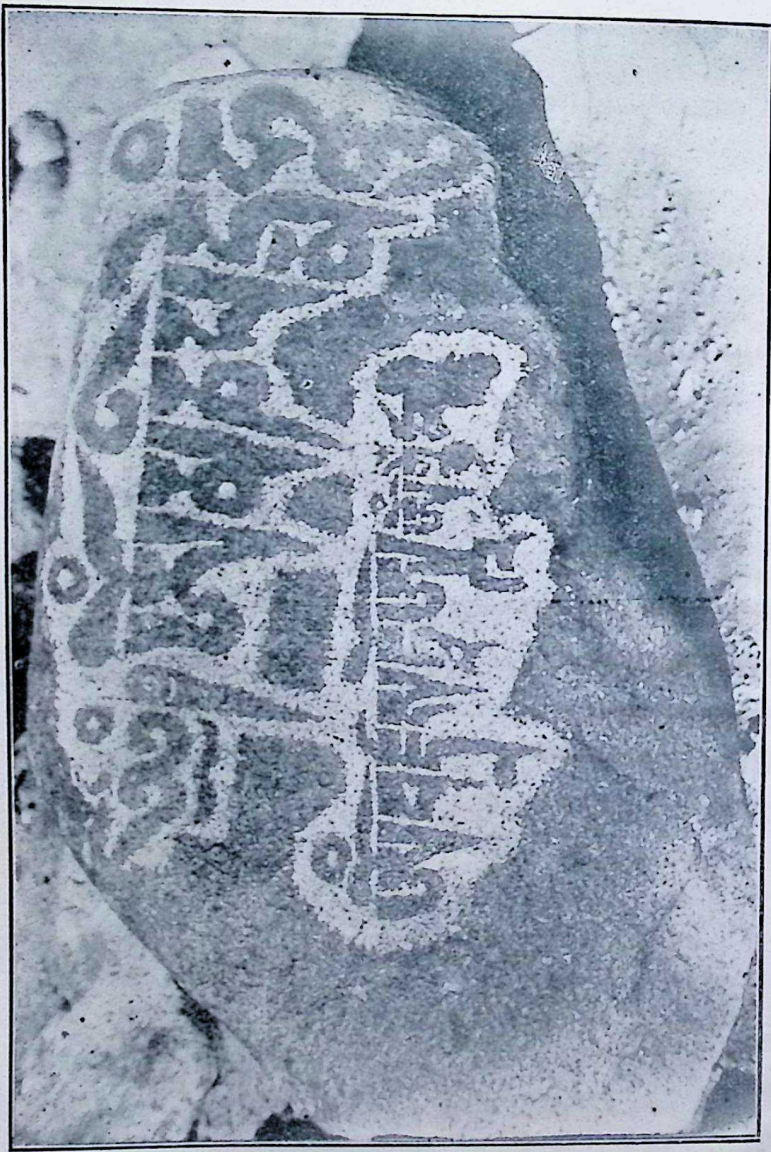


Photo by Basil Crump.

AUM MANI PADMÉ HUM.

From a Rock Carving at Nurla in Little Tibet.

II. Some Thoughts On Buddhism.

Aum Mani Padme Hum.

This invocation is found all over Great and Little Tibet (Ladakh) carved in Tibetan, or "Ranja", characters of the 7th century, on rocks and on the "offering stones", left by travellers and pilgrims on shrines and mani walls. Its special interest here is that it is an invocation to the Higher Self or inner Divinity symbolised as the Jewel (Mani) in the Lotus (Padme) or body. AUM is the glyph of the "Triple Fire", in the Universe and Man, sacred alike to the Hindus and Buddhists. It is a usual prefix to invocations, while HUM, the termination, is symbolic of the highest bliss (See Glossary, Hum, Kriyashakti).

Mahayana

the to

Aum Mani Padmé Hum.

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Photo by Basil Crump.

AUM MANI PADMÉ HUM.

From a Rock Carving at Nurla in Little Tibet.

II. Some Thoughts On Buddhism.

Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit for
ever;

Death hath not touched it at all, dead though the house of it
seems!

The Song Celestial.

All that we are is the result of what we have thought;
it is founded on our thoughts; it is made up of our thoughts.
If a man speaks or acts with an evil thought, pain follows him
as the wheel follows the foot of him who draws the carriage.
If a man speaks or acts with a pure thought, happiness follows
him like a shadow that never leaves him.

Dhammapada.

"Why I Believe in Buddhism" met with so much appreciation that it was immediately translated into Chinese and widely circulated. Thereupon I was urged to write more on the subject, and an invitation from the *Far Eastern Times* to write about Buddhism afforded the opportunity.

Pursuing my study of Chinese *Mahāyāna* Buddhism, so far as reading and conversation in English permit, I have been convinced of the

desirability of a clear statement of the fundamental principles in as simple a form as possible, which will present a rational explanation of the mysteries of human life and also show the bearing of those principles upon moral and social problems.

In this Part I shall endeavour to suggest the course which such an outline might follow. It should indicate clearly that certain and absolute knowledge regarding the destiny of man and the deeper problems of life is to be found through the study and practice of Buddhism; and that it supplies a practical remedy for all the troubles which beset the lives of men, whether as individuals or as nations. But the crux for the majority of mankind lies in the fact that these teachings have not only to be studied; they must also be practised, in the firm faith that when this has been done for even a comparatively short period, order will surely begin to evolve from the chaos in which we find ourselves in the world of to-day. Let anyone begin seriously to put these principles into practice, and he will find his troubles melting into thin air.

The first point I would put forward is that

MAN IS POTENTIALLY IMMORTAL.

The perishable part of a human being is his gross physical body, but the man who uses this instrument is not identical with it, any more than the emotions of hatred and love are. A man's mental states are not directly concerned with time, as is his body, although the changes of the moving world about us are. The brain and its changes, which we call thoughts, are, however, not the real man, the potential "immortal" who owns and uses this brain. This "man" never was not and never shall not be.

This is the teaching of *Mahâyâna* Buddhism, and is very beautifully expressed in the verse from *The Song Celestial* which I have quoted at the beginning of this Part. Sir Edwin Arnold, who wrote this metrical translation of the *Bhagavat Gita* (part of the great Hindu epic, the *Mahâbhârata*), was himself a Buddhist of the Northern School. His great poem *The Light of Asia* is the finest portrayal of the life and teachings of the Buddha in the English language.

Now, we unconsciously assume that the "I" of our everyday waking life can never change; yet our minds, in which the consciousness of this "I" would seem to be inherent, are continually changing. In mental experiences Time is an entirely extraneous element: Thus pain and pleasure are measurable in terms of intensity, in which the element of time varies in proportion to feelings and emotions. None of these changes of time, however, are changes of the essential Ego, to whom Time does not apply. This conviction of the continuity of the "I" is so universal as almost to amount to knowledge; but not the kind of knowledge which comes to us through sense perception, for clearly all such knowledge is uncertain. "Mistrust thy senses; they are false..... Thou shalt not let thy senses make a playground of thy mind," say the *Golden Precepts* of the contemplative *Mahâyâna* (*Yogâchârya*) School.

The innate knowledge which I mean is better expressed by Descartes' principle of certainty: *Cogito—ergo sum* (I think—therefore I am) on which his whole philosophy is based. When I say I know

that I exist, or that I know I feel love or hate, I refer to the kind of knowledge which is not—as in the case of knowledge reaching me through the avenues of my senses—open to question, and as to which there is no possibility of mistake. It is a question of *self-consciousness*.

The attainment of *conscious immortality while yet on earth in a body* is possible for every human being by virtue of his inner divinity. It is the great goal of the higher Oriental system of spiritual training known as *Râja Yoga*, and formed part of the Buddha's teaching to the select circle of his chosen Arhats, in the Saptaparna Cave.

My next point is that

EVERY MAN IS BORN ON EARTH
AGAIN AND AGAIN.

This teaching is commonly known as that of Re-birth or Reincarnation. Each man comes again and again upon earth to be clothed with the brain and body of an infant, which becomes adult, grows old, and dies. We may compare the life of a tree with that of the Immortal Ego and the successive bodies it assumes. Thanks to the genius of the noted

Indian scientist, Sir Jagadish Bose, we have learnt that both tree and plant life reveal the presence of something which reacts to external stimuli precisely as does man himself. The tree, while shedding its leaves in the autumn and re-clothing itself with new ones again in the spring, is yet all the time itself slowly growing, and remains always the same during these transformations. So it is with the Immortal Ego and its vehicles.

Continuity of Consciousness.

After death man enters on a period of rest between two incarnations on earth, much as the body and brain, rest at night (*cf.* Shakespeare: "Death's twin brother Sleep"). It is a question of continuity of consciousness. The reason the majority of people do not remember their past lives—though this applies much more to the West than to the East—is not only because a new brain has to be used; but also because they have not learned to bridge the wide gap in consciousness between one incarnation and the next. This has first to be learned in relation to the waking and sleeping states of man on earth, and then, as the man grows in knowledge and power, the gap between two incarnations is gra-

dually bridged. This process is taught in the various schools of *Yoga* and Meditation which have existed for ages all over the East, and particularly in connection with Buddhism and Hinduism.

But for the normal man, especially the average Western, successive earth-lives follow in endless succession, separated from each other only by these periods of rest. Yet of all these lives we remember nothing; the only permanent record lies *in ourselves*, in what we are now; "the result of what we have thought" in other bodies and brains, throughout these former births which stretch back into the night of time.

The Mystery of Mind.

As the physical body of man, in the course of ages of evolution, came up through the lower states of matter to that which we call animal (*cf.* the Kabbalist maxim "The stone becomes a plant, the plant an animal, and the animal a man") he reaches a point where he becomes possessed of the element known as Mind. Here we come face to face with a mystery which has long puzzled Western evolutionists.

Professor Drummond some years ago, in his "Ascent of Man", dealt at considerable length with the great problem of How and When man became possessed of Mind, which raises him so far above the rest of the animals. Scientists have so far sought in vain for traces of its development in animal evolution. In the West only philosophers like Schopenhauer and Emerson, who studied Oriental philosophy and metaphysics, were able to obtain any idea of the truth.

Even the Buddha did not attempt to deal with this problem in his public discourses, which he limited "to the purely moral and physiological aspect of the Wisdom-Religion (*Bodhidharma*), to Ethics and Man alone. Things 'unseen and incorporeal', the mystery of Being outside our terrestrial sphere, the great Teacher left entirely untouched in his public lectures, reserving the hidden Truths for a select circle of his Arhats." (*The Secret Doctrine*, by H. P. Blavatsky. Vol. I, p. xx.). In that work the scheme of evolution is carried far beyond anything that Western science has been able to discover, because it is based on the Esoteric Philosophy of the *Bodhidharma*.

Three-Fold Human Evolution.

According to that doctrine, "In man three streams of evolution meet: These are, the Monadic (or Spiritual), the Intellectual, and the Physical evolutions. For in this universe man is the central fact of existence, and it is the union of these three streams in him which makes him the complex being he now is." (*Ibid.*, Vol. I, p. 181).

It is sufficient for my present purpose to explain here that, when the physical body of man was sufficiently evolved, the element of Mind (in Sanskrit *Manas*, from which the word "Man" is derived) came from a previously completed cycle of evolution on another planet and, entering his body at a certain stage of its evolution, endowed him with self-consciousness and reason.

Science has not yet reached the point where it is ready to accept the teachings of Oriental Esoteric Philosophy on questions of this nature, and admit the possibility of a spiritual and mental, as well as a purely physical evolution. Nevertheless, a great change took place in 1915, when Einstein published

his generalised theory of Relativity. The extent of this change may be gauged by a perusal of a recent volume of essays entitled "Science, Religion, and Reality". The contribution by the leading English authority on Relativity, Professor Eddington, is particularly pertinent to my present argument. For, whereas the old school of materialism held the view that our minds are the product of our brains, we are now told that matter may itself be mental. As Professor Eddington puts it: "There is nothing to prevent the assemblage of atoms forming the brain from being itself a thinking machine in virtue of that nature which physics leaves undetermined and undeterminable."

Consciousness and the Universe.

Further, although in theory Consciousness is ignored by science, we find, as one writer puts it, that "in practice, when the term matter is reached, we link up the mathematician's world of symbols with our own perceptions. Consciousness, at this point, makes direct contact with the Universe the mathematician is talking about." The new view is that not only the Laws of Nature, but Space and

Time, and the material Universe itself, are constructions of the human mind. Schopenhauer came to this conclusion (see his "The World as Will and Idea") after a study of Indian philosophy, and particularly of those great expositions of its inner or esoteric aspect, the *Upanishads*. The great mystic philosophers of all ages have known this, no less than the occultists who have drunk at the pure well of Oriental Esotericism; and the new orientation of Science in the same direction is a hopeful augury for a future at present gravely threatened by the awful engines of destruction evolved by purely materialistic science.

For at this stage of the great enquiry Religion and Philosophy step in and point the way to actual experience of those mental and spiritual states of consciousness which must ever be outside the province of purely scientific investigation. One finds many aspects of the matter in these essays, and the final conclusion is that the "Mind of Man which, on the old outlook, was a random and insignificant outcome of alien forces, is once more restored as the central mystery in the Universe it surveys."

My third point is the

LAW OF CAUSE AND EFFECT.

In Indian philosophy this is called *Karma* (lit. Action), and it includes that form of action we know as thinking. It is also applied to the whole train of effects which follow every act. At all times men have sought to escape the consequences of doing evil or indulging their desires, but by the very nature of things they cannot do so. "Action and Reaction are equal and opposite", and the Law of Karma thus expresses, in the Universe, the fact that all the parts of Nature, all the lives in Nature, stand harmoniously related to one another. In human life it expresses in the mental and moral spheres what the student of physical science means when he says that no energy is ever lost but has to reappear in some other form.

A very little reflection will show the mighty sweep of this fundamental Law (Cause and Effect) which necessarily embraces the Universe. It is seen in the relation between sun and planets and these to their satellites, as clearly as in the relations between man and his fellows. All are indissolubly

linked; and by reason of its very universality a disturbance in any one part must set up a corresponding disturbance in all the other parts: These disturbances cannot be neutralised until the balance is restored. Applied to man, this Law is seen to be one of strictest justice, not only abstract, but practical. For it is within the power of every man to choose; the final responsibility rests with the man himself alone.

Man his own Creator or Destroyer.

In the larger life of humanity as related to the Universe, man is thus seen to be his own creator or destroyer, and all his gods of creation and destruction, of good or evil, of salvation or damnation are nothing but the *externalised images* of his creative imagination. For it must always be borne in mind that in the true inner doctrine of the *Mahāyāna* there is *no Deity* (creative power) *apart from man himself*, and all that Gautama Buddha taught will be found to rest on this basic principle. Herein Buddhism, shorn of the superstitions and dogmas which always gather in course of time, differs radically from other great religions of the world (See Part I, p. 11).

6551
डा. डिल्ली रामन रेग्मी
कल्याणी रेग्मी स्नातक
पुस्तकालय

Abstract and Practical Justice.

Just as individuals have their karma, so masses of individuals have their collective karma—that of the family, the nation, and the race. Karma is not only the law of abstract but of practical justice. For instance: a wrong done in one life will sow seeds which germinate and come to fruition, in the shape of Karmic “retribution” in the next incarnation of the man who wronged his fellow. For it is in the *mind*—the realm of *thoughts*—that all action is first conceived before being precipitated into “the world of effects”. This must be self-evident; for neither the personality who did the wrong, nor the action itself, survives as such.

In the course of a most able and illuminating lecture on “Buddhism and Immortality” delivered by Professor Wm. S. Bigelow in 1908, (New York: Houghton Mifflin Co.) occurs a passage (p. 59) which aptly illustrates this very point:—“I have said that consciousness is continuous. That means you cannot, so to speak, pick up a single idea alone any more than you can pick up a single knot in the middle of a fish-net. You may pick up any knot you like, but you will get at the same time what is tied to

it. And if, at any point of the summed-up consciousness of a man's life, there is tied the record of an injury done to another man, that record will infallibly remain tied; and when, in a later life, in disentangling the threads of his own existence in terms of time and space, he comes again to that particular point, that injury with return against him with the accuracy of a spring which expends when released the exact energy required to compress it, and the blow he receives will be just as hard as the blow he gave. Action and reaction are equal and opposite."

The body and brain of both wrongdoer and the injured perish at death; "Thought-forms" only, survive: "Thoughts are things", they are the creations of men, and must inevitably reappear in one form or another as "effects." For the body and its material surrounding conditions are but the field in which the Law of Karmic justice — or re-adjustment — operates. Hence this must apply equally to Right as to Wrong Thought, and their appropriate "Karma".

The Hells and Purgatories of all religions, no less than their abodes of bliss, are in reality *states of*

mind; and it is the mental deposits which constitute the real field of Karma, working from within outwards.

I come now to my fourth point, that

MEN ARE ONE IN ESSENCE.

Buddhism proclaims the Law of the Essential One-ness of Man and Nature: that behind the veil of flesh and matter the souls of men are indissolubly united in a basic consciousness. Hence it must follow that in this fact lies the scientific basis for the practice of Brotherhood. The nature of this basic consciousness is that perfect equilibrium towards which all evolutionary life is striving. It is the Sanskrit *Alaya* (Lat. *Anima Mundi*), whose essence is the Law of Laws—Compassion (See Glossary, *Alaya*).

Religion and Science.

Truth is one, and heart and head must unite in the search for it. Buddhism gives us a Science of Religion and a Religious Science. It studies the problems of the human soul with the same accuracy and intelligence as chemists study the properties of matter. This is what the man of to-day needs.

His enquiring mind is far too much aroused to allow him to remain satisfied with a science whose gross materialism denies him all spiritual food. From Buddhism he learns that man can awaken within himself the power of the Divine Spirit—the Immanent Deity; that he can become a mighty sage, born to future conquests in the realm of Nature, which will end by making him worthy of his divine origin.

Man both Divine and Animal.

Man has in him two natures, the animal and the divine; and the battle-ground of these contending forces is his Mind. If he allows the animal to dominate him and persists in this course through several incarnations, the link with the divine gets steadily weaker and finally breaks. He is then soulless, and his ultimate fate is to be ground up again in the mills of Nature; for nothing is lost or destroyed, but merely undergoes change. But if he will recognise that his divine nature is his real Self, and strive to reach up to it, he will gradually conquer the lower, become possessed of wisdom and power, and eventually develop into the per-

fect human being, of which a Buddha is the type and example. For the potentiality of such an evolution is in the human being, as the tree exists potentially in the seed.

The feeling of personal separateness is only a delusion of the lower mind of man, and does not in any way pertain to the higher part of his nature. In order, therefore, to reach that higher consciousness we have to obey that law of unselfishness which is of the very essence of the divine. To tell a man that it is wicked to be selfish is useless; he must be shown that it is both shortsighted and foolish, and that in his ignorance of the law, he is shutting himself away in the darkness, refusing the crown which is his birthright. Here the Buddhist teaching on the power of thought is seen to be of great value.

Interpenetration of Thoughts.

We all believe that our thoughts are our private property. They are not. The minds of all men overlap and interpenetrate each other. Thoughts go out from the mind which thinks them into all other minds to a greater or less degree, and all men draw their

ideas from a common storehouse (*cf.* Plato : "Ideas rule the world"). If our "private" thoughts are bad we must suffer for them, because by such thinking we set unseen forces in motion which will bring retribution upon us, as surely as a man who persistently drinks contaminated water will get fever.

There is a law in human nature by virtue of which all ideas (thoughts) tend to manifest themselves outwardly as acts. Before a house is built it must first exist as an idea in the mind of the architect. If a man is always brooding over a crime he is almost certain sooner or later to commit it. Indeed, it has often been proved in the annals of the new psychology that the thoughts of a man can affect the health of his neighbours.

Thus, on the one hand we will find apparently "respectable" people who would not dare to be guilty of a crime against public morality, but whose minds are a hotbed of impurity; and, on the other we find weak impressionable natures, with bodies depraved by bad heredity, who commit mad crimes in moments of "homicidal mania", or—as they say themselves—when "the devil gets into them", without

knowing why they so acted. But the real responsibility for such crimes lies with those who originated them in their evil imaginations.

The Power of Thought.

If a man in anger meditates revenge, his thoughts will work themselves out on the object of his hatred through every available channel, which may include such weak-willed, impressionable natures through whom the violence inspired by those thoughts may be translated into action. Similarly, a man whose mind is occupied with thoughts of greed and covetousness will people his "current in space" with creatures which grasp at everything with which they come in contact, no matter to whom it may belong.

Not only so, but these "mental deposits" we are forever making determine our family surroundings and our character in future incarnations. Once created they live and exert their influence until we ourselves destroy them. Is it to be wondered then, that we find it hard to control our minds? But we who can create evil powers within ourselves, can equally create those which are beneficent. It needs but the Will.

Law of the Conservation of Energy.

The same Science of Thought also shows us how we can build up our future circumstances so as to fit our spiritual needs. No effort is lost: this is the practical application of the scientific Law of the Conservation of Energy to the realm of Mind and Soul. Continual Right Thought must one day bring its reward, though that day may be postponed for a time by the results of our own past wrong thoughts.

Now, it is very commonly supposed that in order to effect the union with our inner divine nature—sometimes called the Higher Self—it is necessary to pass a great deal, if not the whole of one's time in religious contemplation and meditation; that one should retire from the world and practise severe austerities. But for the beginner such a course, *before he has reached that point in his evolution where it has become inevitable — an absolute and logical necessity*, is calculated rather to remove him from the temptations and experiences through which strength is gained and lessons learned. Worldly life has its place in the Evolution of the

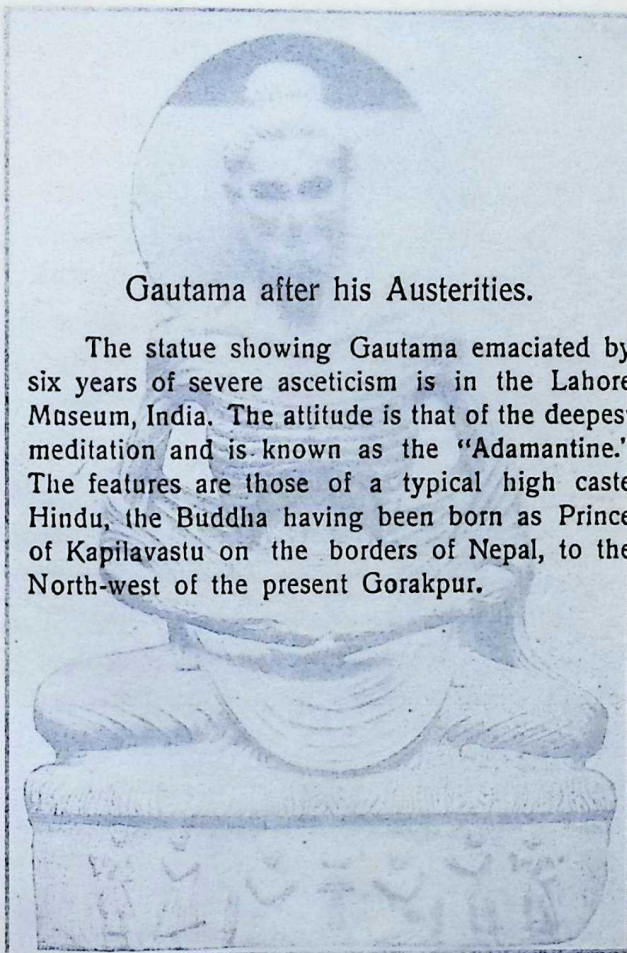
Individuality; it has to be gone through and mastered, nor can it be shirked or evaded.

The Lessons of Daily Life.

Moreover, a man cannot shut himself away from his own thoughts and these can prove quite as potent prompters of evil as the surroundings of daily life. The truth is that, since severe moral training is necessary for one who would tread the Path indicated by the Buddha, the best school in which it can be had is this ordinary work-a-day world. A man who can do his duty thoroughly by his relations and associates, and in all his dealings with his fellow-men, while keeping his mind pure and calm, is often a greater conqueror than one who has too soon adopted the solitary ascetic life. The Buddha himself, after trying austerities which nearly destroyed his body, returned to the world and spent a long life in preaching.

To quote again from *The Golden Precepts*:

“Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe



Gautama after his Austerities.

The statue showing Gautama emaciated by six years of severe asceticism is in the Lahore Museum, India. The attitude is that of the deepest meditation and is known as the "Adamantine." The features are those of a typical high caste Hindu, the Buddha having been born as Prince of Kapilavastu on the borders of Nepal, to the North-west of the present Gorakpur.

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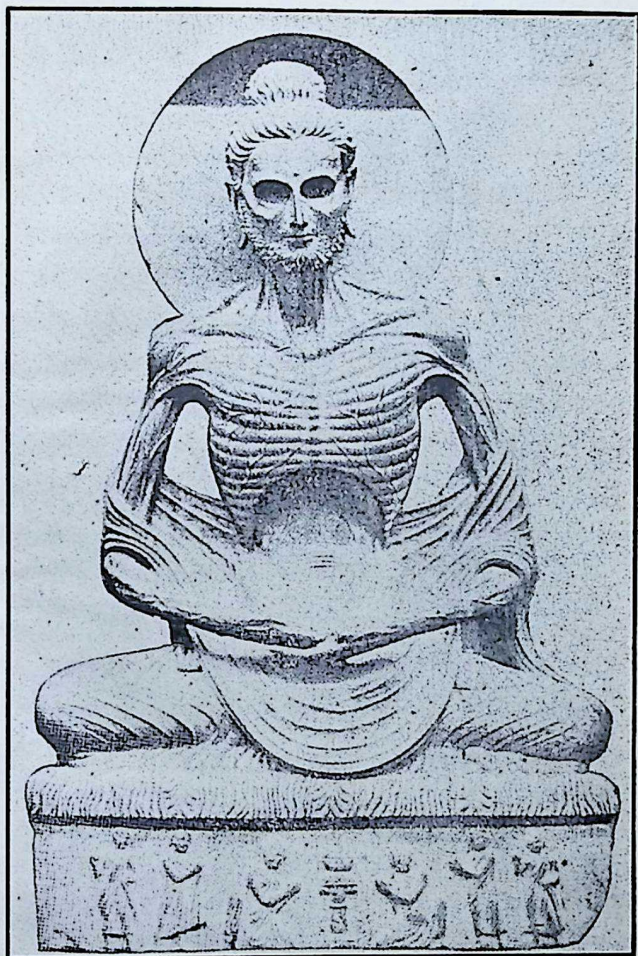
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Gautama after his Austerities.

thou not, O Devotee, that this will lead thee to the goal of final liberation.

“Think not that breaking bone, that rending flesh and muscle, unites thee to thy ‘silent Self’. Think not that when the sins of thy gross form are conquered, O victim of thy Shadows, thy duty is accomplished by nature and by man.

“The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka He became the Teacher of mankind. After Julaĩ had entered the Nirvâna, He preached on mount and plain, and held discourse in the cities, to Devas, men, and gods.”

The last verse refers, of course, to the Buddha. All the Northern and Southern traditions agree in showing him quitting his solitudes as soon as he had solved the problem, of life during his great meditation under the Bodhi Tree at Buddha Gaya, and teaching publicly throughout Northern India. “Julaĩ” (pr. Rulaĩ) is the Chinese name for *Tathâgata*, a title applied to every Buddha. For it must not

be forgotten that there have been several Buddhas on earth to instruct mankind in the Law from age to age, and there are others to come in future ages.

The Buddhas of Compassion.

The Buddhas *are not gods*, but human beings who by their own unaided efforts have gone far ahead of the rest of mankind. In the course of their spiritual development they have so completely realised their oneness with the human race that they have renounced the ineffable bliss of Nirvâna in order to remain with their fellow-men and help them on the upward path which leads to the goal of perfectibility, of which they stand as the embodiment of what every man may become.

This is the ideal of the *Bodhisattva* (See Glossary). In this sense, and this alone, he can offer himself as a sacrifice for his fellow-men, for even he is subject to the immutable law of Karma. He cannot "save" others from its action, but he can give them the benefit of the knowledge he has gained by his own tremendous efforts, and teach them how to win liberation from the karmic chains they have

bound upon themselves. As the Buddha says in
The Light of Asia:

I, Buddh', who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony.

* * * * *

The Books say well, my Brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss.

The Performance of Duty.

Buddhism insists upon a strict fulfilment of all the duties proper to that state of life into which we have been born in this our present incarnation. To shirk our duties and flee from the school of experience in which we find ourselves, is to prove ourselves unfaithful in the minor duties of life, and therefore unfit to attempt the greater duties of the Spiritual Life. The faithful follower of the Buddha doctrine will, while *in* the word, strive to be not *of* it. His *attitude of mind* towards all his duties is his chief concern. He will endeavour to preserve

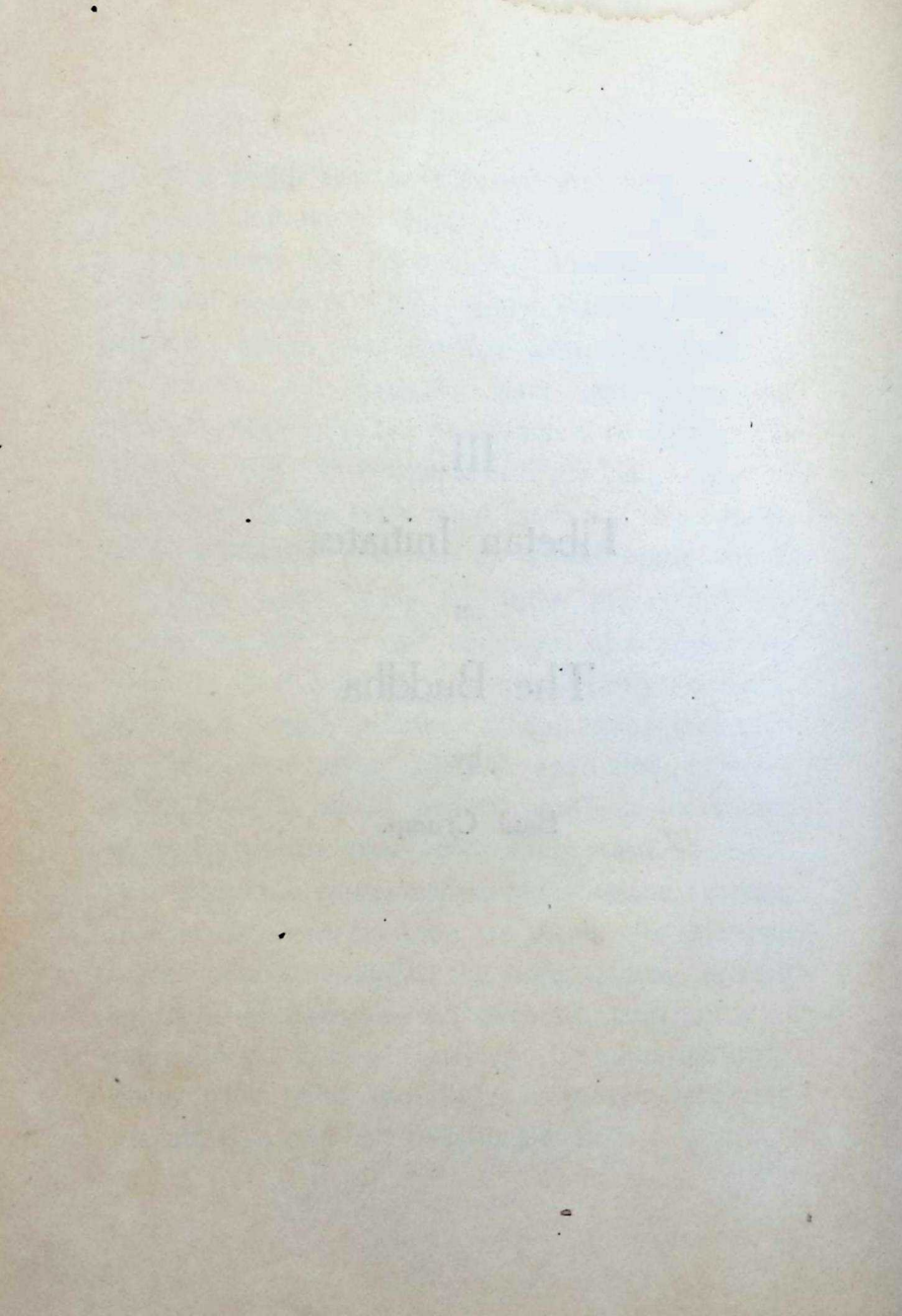
an equal mind, alike in pleasure or in pain, success or failure, honour or dishonour.

Therefore his mind, being untroubled by the continual storms of feeling—hope, fear, anger, desire, ambition, pride, etc. —which afflict the minds of his fellows, will gradually reach that tranquillity which is essential to the development of his spiritual faculties. His consciousness will gradually cease to be centred in his brain-mind, and will tend to be more and more concentrated in the higher mind.

Thus, while living the same life as ordinary people, he will become conscious of *a higher life* which is apart from the ordinary earthly existence. As I have already pointed out, the notion that each individual has private interests apart from others—called the “Heresy of Separateness”—is the source of nearly all the evils which afflict mankind.

When the consciousness of the slowly evolving man is able, ever so little, to blend with his own higher nature, he *realises* this truth, because in such moments of exaltation he becomes consciously at one with the Soul of Humanity. For him the existence of the Inner Divinity is a proven fact, and no longer a question of faith alone.

III.
Tibetan Initiates
on
The Buddha
by
Basil Crump.





A Tibetan Buddha.

III. Tibetan Initiates

on

A Tibetan Buddha.

The representations of the Buddha naturally vary with different races, and therefore it is interesting to compare the various conceptions we give in this book. The Tibetan figure is shown in what is known as the "Witness" attitude. During the great meditation Gautama was attacked by Mara, the Demon of Desire, who challenged his right to sit under the Bodhi Tree. Gautama thereupon, pointing downward to the Earth, called upon it to witness his right thereto by virtue of his acts in previous incarnations.

The actual Bodhi Tree is the Pipal (*Ficus Religiosa*), but symbolically the Tree has always been associated with Wisdom and Knowledge (Bodhi), and he who attains complete wisdom is called Buddha (Enlightened). This wise one, or initiate, is often symbolised by a serpent or dragon (China), hence its association with the Tree of Knowledge in Genesis, where the serpent is not Tempter but Imparter of Knowledge to Man. See Glossary, Nagā.

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III. Tibetan Initiates

on

The Buddha.

Among the Initiates or Arhats in the Trans-Himālayan Brotherhood, mentioned in Parts I and II, are two who taught H. P. Blavatsky and sent her out to promulgate the Esoteric Philosophy in the last quarter of the nineteenth century. After writing *Isis Unveiled*, at New York in 1877, she went to India in 1879 where her work received enthusiastic support from Mr. A. P. Sinnett, editor of *The Pioneer* (Allahabad). At his urgent request he was placed in communication with her Teachers, who wrote a large number of letters in the following four years in reply to the questions he asked. Some of the teaching in these letters was used by Mr. Sinnett as the basis for his *Esoteric Buddhism* (see *ante* p. 5), and portions of others were quoted in his *Occult World*. But it was not until his death some forty years later that the whole series became available to the public, and were published under the title: *The Mahâtma Letters to A. P. Sinnett*

(London: T. Fisher Unwin, 1923). In spite of the studied indifference of the press, who seemed afraid to review the book, it speedily ran into several editions, and has evidently made a deep impression on the public mind.

These letters are unique, for it is the first time in history that the Initiates of the Orient have broken their traditional silence and consented to impart to Western laymen any of their knowledge. Much of the subject-matter affords ample evidence of the great value and extent of this knowledge, some of which has already been partly or wholly confirmed by scientific discoveries. The frequent references to the Buddha are of particular interest for the present purpose, coming as they do from those who are in a position to know because he is the acknowledged Patron of their Order. They have therefore been collected and put together in such sequence as to make the general meaning and information as clear as possible. Notes and comments, with quotations from H. P. Blavatsky and other authorities have been added in elucidation or confirmation. For those unfamiliar with the Esoteric Philosophy, as set

forth in *The Secret Doctrine*, a brief outline is given in the Appendix of the system of Evolution, the Seven Root Races of Mankind, and the relation thereto of the Seven Buddhas (*Sapta Tathâgata*). This is part of what Gautama Buddha omitted from his public discourses, but taught privately to his disciples and Arhats. No excuse need, however, be made for outlining it to-day, when the public at large has long been familiar with the principle of Evolution.

The subject-matter of these letters pre-supposes, in fact, at least as much knowledge of science and philosophy as a good modern education confers. They are being widely read, and Mr. Sinnett's first outline of their teaching in *Esoteric Buddhism* (1883) was followed by H. P. Blavatsky's own comprehensive exposition in *The Secret Doctrine* (1888); so that even the most popular and elementary treatise need not hesitate to include such important information for fear that the average reader will be put off by it, or fail to grasp its meaning.

The Writers of the Letters.

The two members of the Trans-Himâlayan Brotherhood who wrote these letters will here be

referred to throughout by their initials M. and K. H. The former is a Rajput of the *Kshatriya* or Warrior caste and the lineage of Morya, one of the Royal Buddhist Houses of Magadha, to which belonged Chandragupta, and his grandson Asoka who covered India with monuments and edicts and sent Buddhist missionaries all over the world. These edicts are described as "lofty and poetical, breathing tenderness for animals as well as men, and a noble view of a king's mission with regard to his people."

K. H. signs himself in the first few letters "Koot Hoomi Lal Singh." He belongs to a Kashmir Brahmin family, and received a European education in German, French, and English. Madame Blavatsky learnt correct English from him, she tells us (see p. 479 of these letters), while studying in Tibet, after forgetting what she learnt as a child from a Yorkshire governess. Monier Williams, in his *Indian Wisdom*, gives *Kûthûmi* (modern phonetic spelling) as the name of a Hindû Rishi occurring in more than one *Purâna*. In the *Padma Purâna* he is given as one of the 36 Rishis, and is author of one of the 20 remaining Codes of law now in the library of the Asiatic Society, Calcutta. In Tibetan the name is

said to signify the entrance to the Adytum where the secret book is kept. Mr. Sinnett speaks in *The Occult World*, p. 123, of K. H.'s "tender gentleness" as contrasted with the "rough and abrupt ways" of M. The latter is considerably the senior in spiritual development, K. H.'s "retreat" for his final Initiation as a *Bodhisattva* being referred to by M. (See post p. 78), who took up the correspondence during his absence.

These two were the only members of the Brotherhood (which includes several Europeans) who would consent to have anything to do with Westerners, the most emphatic in his refusal being an English Brother. Exceptions were some members of the Egyptian Branch, and a "semi-Greek Brother", who lent assistance for short periods. As his later letters indicate, K. H. had to withdraw his help in 1884 because Mr. Sinnett would not consent to his conditions for work that the Brothers wished to do for India; while the behaviour of Mr. Hume was such as to cause a number of the disciples of the Brothers in Tibet and India to sign a formal protest. Despite this discouraging experience with two Europeans who were in a position to do great work for India,

M. continued the work alone until 1891, when his disciple and agent H. P. Blavatsky died in London, and the movement split up into factions. From the beginning the Initiates regarded the attempt as "a forlorn hope", and its ultimate failure is frequently foreshadowed in the letters, so far as the chief object—that of Universal Brotherhood—was concerned; but at least the West was thoroughly familiarised with the basic ideas of Karma and Re-incarnation. That a similar effort is now being made in Asia through Buddhism *by the Buddha himself* must be evident to all who are studying the conditions and know the signs, as indicated further on in connection with the Tashi Lama.

Incarnations and Powers of the Buddha.

In answer to a question by Mr. Sinnett as to whether a Planetary Spirit may have been humanly incarnated, K. H. replied (p. 43): "I will first say that there can be no Planetary Spirit that was not once material or what you call human. When our great Buddha—the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvâna* on earth, he became a

'Planetary Spirit'; *i. e.*,—his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his original and individual body. For the Divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. By the way, that is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves, the last Hobilgan who reached it being Tsong-kha-pa, of Koko Nor* (XIV Century), the reformer of esoteric as well as of vulgar Lamaism....The Planetary Spirit of that kind (the Buddha-like) can pass at

* He was born at the Monastery of Kumbum (Ch. T'a-erh Ssu), near Sining on the Kansu-Koko Nor (Azure Lake) border, in 1357. See Dr. Filchner's *Das Kloster Kumbum* (Berlin: 1906) p. 129. Tsong-Kha-pa not only restored the purity of Buddha's doctrine and his strict ascetic rules for the monks, but also wrote the *Lamrim Chembo*, containing rules and instructions in two parts, one for ecclesiastics and the other for students of his Esoteric School. In this work he lays it down that Buddha's doctrine must be explained on three planes according to mental qualifications:—(1) The common people who can only understand simple ideas and need tangible objects to worship; (2) Those of average intellectual capacity; and (3) Those of the highest capacities, who can grasp the philosophy and abstract impersonal principles. He also founded the Mystic Brotherhood connected with the Chiefs of the *Gelugpa* Order, to which the Initiates belong.

will into other bodies—of more or less etherealised matter, inhabiting other regions of the universe [See also post p. 77]. There are many other grades and orders, but there is no *separate* and eternally constituted order of Planetary Spirits”.

Again, at p. 117, the writer says: “Buddha..... had run so successfully the race in his previous incarnations as to outrun even his predecessors [*i. e.* preceding Buddhas; therefore Gautama must have been the greatest of all the Buddhas—B. C.] But then such a man is to be found in a *billion* human creatures. He differed from other men as much in his physical appearance as in spirituality and knowledge.† Yet even he escaped further reincarnations but on this earth; and when the last of the Sixth Round men of the third Ring* is gone out of this earth, the Great Teacher will have to get reincarnated on the next planet. Only, and since He sacrificed Nirvanic bliss and Rest for the salvation of his fellow creatures, He will be re-born in the

† For full details of his personality and life, see *The Wheel of the Law* (Siamese Buddhism) by H. Alabaster. Trübner & Co., 1871.

* One of the terms used by Mr. Sinnett at that time, but not retained when the complete teachings were given out in *The Secret Doctrine* (1888). See Glossary.

highest—the *seventh* Ring of the upper planet. Till then He will *overshadow* every decimillennium (let us rather say and add 'has overshadowed already') a chosen individual who generally overturned the destinies of nations. See *Isis Unveiled*, Vol. I, pp. 34 and 35, last and first para. on the pages."

The Buddha Overshadows Men of Destiny.

According to the passage referred to, "Alexander the Macedonian and Napoleon the Great in the realm of physical conquests" are examples of such "overshadowing", and are themselves "but the reflected images of divine prototypes" (like the Buddhas in the realm of spiritual conquests) "reproduced again and again by the mysterious Powers that control and guide the destinies of the world", as explained later in *The Secret Doctrine*. Further, in a letter to Mr. A. O. Hume on World Problems (Blavatsky Pamphlets, No. 6, reprinted from *The Occult World*), K. H. says: "There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history", the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the

visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor *Yugas* [ages] must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents."

If, then, the influence of a highly evolved Being like the Buddha can produce such results by simply "overshadowing" a great military leader, statesman, or dictator, how incalculable it must be in the case of actual incarnation in the Priest-King of Buddhism. Tsong-Kha-pa, the Hobilgan (Initiate) mentioned (*ante* p. 63) by K. H., was an incarnation of the Buddha for the purpose of reforming Tibetan Lamaism. He founded the *Gelugpa* or Yellow Order and the Hierarchy of Tashi Lamas in whom he continues to re-incarnate in the manner described by K. H., in order to continue his work for Buddhism and humanity.



His Serene Holiness The Tashi Lama.

H. S. H. The Tashi Lama.

and the Tibetan Chempo (great).
appreciation of the Sanskrit Pandita (learned)
Wisdom or Knowledge, Pandchen being an
Tibetan title Pandchen Rimpoche means Jewel of
their reception by the present Tashi Lama. His
written in their books with great appreciation of
Sir Charles Bell and Dr. Sven Hedin have both
was accorded similar hospitality in the sixties.
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and 1881, when the Hindu Pandit collected much
He invited Sarat Chandra Das to Tibet in 1879
Wang Chuk, was born in 1854 and died in 1882.
predecessor, Pandchen Chö-gyi Tsak-pa Ten-pä
was born in 1883 and installed in 1888. His
the sixth Grand Lama of Tashi-lhun-po, Tibet,
and Pandchen Lobzang Tub-ten Chö-gyi Nyima,

the same situation. In 1959 and 1960, the
anti-Soviet government had been established in
Peking, the Tashi Lama went to Mongolia and later
to Inner Mongolia, where he remained until his
religious influence as the Spiritual Head of Asiatic

H. S. H. The Tashi Lama.

Panchen Lobzang Tub-ten Chö-gyi Nyima, the sixth Grand Lama of Tashi-lhum-po, Tibet, was born in 1883 and installed in 1888. His predecessor, Panchen Chö-gyi Trak-pa Ten-pä Wang Chuk, was born in 1854 and died in 1882. He invited Sarat Chandra Das to Tibet in 1879 and 1881, when the Hindû Pandit collected much of the material for his celebrated Tibetan-English Dictionary (Calcutta, 1902); and H. P. Blavatsky was accorded similar hospitality in the sixties. Sir Charles Bell and Dr. Sven Hedin have both written in their books with great appreciation of their reception by the present Tashi Lama. His Tibetan title *Panchen Rimpoché* means Jewel of Wisdom or Knowledge, *Panchen* being an abbreviation of the Sanskrit *Pandita* (learned) and the Tibetan *Chembo* (great).

His Serene Holiness The Tashi Lama.

The Spiritual Struggle in the Orient.

Students of history and of world events realise that we are now in the midst of a repetition, on a far larger scale, of the upheavals of a hundred years ago. Wars and revolutions have spread their dread influences Eastwards, and Asia is now the scene of a titanic struggle between the spiritual and material powers which will profoundly affect the future welfare of humanity. The presence of the Tashi Lama in China during the most critical period of the struggle is therefore of the highest significance. When he arrived from Tibet (*ostensibly* and *apparently* as a refugee from political intrigues) in the spring of 1925, Outer Mongolia (which is devotedly Buddhist) was already virtually under Soviet control and every effort was being made to take advantage of the chaotic condition of China (which is at least three-quarters Buddhist) to permeate it with the materialistic Bolshevik doctrines and reduce it to the same condition. At the end of 1926, after an anti-Soviet government had been established in Peking, the Tashi Lama went to Mukden and later to Inner Mongolia, where his immense moral and religious influence as the Spiritual Head of Asiatic

Buddhism was continually directed against the anti-religious power of Bolshevism. There he held many important conferences with Princes, Lamas, and officials from every part of the country, besides receiving hundreds of thousands of pilgrims, for whom he is in very truth "The Living Buddha," the visible manifestation of the "Buddha Heart" (Sk. *Bodhi-citta*).

The evil was a far greater one than that which, as Tsong-Kha-pa, the Buddha overcame in Tibet six hundred years ago; for the whole future of Buddhism in Asia has been at stake. Only the spiritual power of a Buddha, exerted directly through a bodily instrument chosen and trained from birth (as each Tashi Lama must be) could successfully cope with such a tremendous task; and the results, although already visible to some extent on the outer plane at the time of writing (August, 1928) are not likely to be fully manifested for many years to come, under the law of *Karma* or Cause and Effect.

The Priest-King of Asia.

The most remarkable of many eminent tributes to the power and influence of the present Tashi

Lama is that by Dr. Sven Hedin, who, in the course of one of his Tibetan expeditions, spent forty-seven days as his guest during the New Year's Festival of 1907, which he describes in *Trans-Himâlaya*, Vol., I, chaps. xxiv-v. "Wonderful, never-to-be-forgotten Tashi Lama!" he writes. "Never has any man made so deep and ineffaceable an impression on me . . . The incarnation of *Amitâbha*! The earthly shell in which the soul of *Amitâbha* lives on through time! . . . Can he be *Amitâbha* himself? This much is certain, that he is a very extraordinary man, a singular, unique, and incomparable man." *Amitâbha* it may here be explained is the celestial *Dhyani-Buddha* of which Gautama Buddha was the earthly reflex, and is consequently the object of deepest veneration by Asiatic Buddhists. (See Appendix).

Writing again of this visit in *Asia* magazine for April, 1925, Dr. Sven Hedin says:— "Wonderful and unforgettable he seems, even now in retrospect. The impression he made on me is indelible . . ." The Tashi Lama had asked him many questions about European monarchs, presidents, and the Pope; on which Dr. Hedin remarks: "How insignificant and transitory is their power in comparison with his;

for he dominates the faith of his people, not alone in Tibet but also in enormous stretches of Asiatic territory, from the tent-colonies of the Kalmucks on the shores of the Volga to the huts of the Buriats in the forests of Trans-Baikalia; from the Mongolian frontier steppes to the southern slopes of the Himâlaya—indeed, over the whole boundless region where *Mahâyâna*, the Great Vehicle of Salvation, moves forward among the people of Asia. † And here, opposite me, sat this dreamer who pondered on the ways of Buddhism, the *Panchen Rimpoché*, the ‘Precious Gem of Learning’—here he sat, the Tashi Lama, of great power, as unassuming and quiet as an insignificant little monk, and his talk was of kings who vanish without trace from the political chaos of the age, and of emperors who suddenly are carried away by the tide of years”.

Sir Charles Bell, in *Tibet Past and Present*, describing a visit to Tashilhumpo in the autumn of 1906, says at p. 84:—“Truly the Tashi Lama has a wonderful personality.... It is not surprising that he should be loved by his people. It is good that there is such a man in Tibet; it is good that there are such men in the world.”

† See Appendix: “An Asiatic Buddhist Union”.



Garuda Crest of the Tashi Lama



The Tashi Lama's Seal

The Tashi Lama's Emblem and Seal.

Thunder-Bird is obviously the same symbol. (Nemesis) on criminals. The American Indian 雷公 who is the agent of Karmic vengeance and in Chinese as Lei-Gung or Genie of Thunder it is also known as nam-K'ah-lin or "Sky-Slayer". Yantia Ch'arm is highly esteemed in Tibet, where an Initiate (Vajra, see Glossary). The Garuda while the Serpent in its beak is the symbol of incarnation of the Dhyanî Buddha Amitâbha, Here it represents Panchen Rimpoché as the of Vishnu and Krishna in Hindu mythology. (Voice of the Silence, p. 5), and is also the vehicle which is "the AUM throughout eternal ages". Glossary). It is the Great Bird of the mystic treatises especially of the Maha Kalpa (see Yuga, in the emblem of cyclic and periodic Time, and the Kyung or Phoenix of Tibetan mythology, This symbolic creature, half man, half bird, is tail stand for "Symbol of Panchen Rimpoché". Chinese characters on either side of the Garuda's pr. Tashi) meaning Blessing or Benediction. The characters the word Mangalam (Tib. Bra-ski, The Seal bears on either side of it in Indian (van-dan), the letters being O, U, H, K, S, M, L, V, R, Y. on both is the All-Powerful Ten (Tib. Nam-c'u-a document in our possession. The monogram are reproduced by permission from a letter and The Tashi Lama's Garuda emblem and Seal

The Tashi Lama's Emblem and Seal.

The Tashi Lama's Garuda emblem and Seal are reproduced by permission from a letter and a document in our possession. The monogram on both is the All-Powerful Ten (Tib. *Nam-c' u-van-dan*), the letters being O,U,H,K,S,M,L,V,R,Y. The Seal bears on either side of it in Indian characters the word Mangalam (Tib. *Bkra-shis*, pr. Tashi) meaning Blessing or Benediction. The Chinese characters on either side of the Garuda's tail stand for "Symbol of Panchen Rimpoché". This symbolic creature, half man, half bird, is the *Kyung* or Phoenix of Tibetan mythology, the emblem of cyclic and periodic Time, and especially of the Maha Kalpa (see *Yuga*, in Glossary). It is the Great Bird of the mystic treatises which is "the AUM throughout eternal ages" (*Voice of the Silence*, p. 5), and is also the vehicle of Vishnu and Krishna in Hindu mythology. Here it represents Panchen Rimpoché as the incarnation of the Dhyâni Buddha Amitâbha, while the Serpent in its beak is the symbol of an Initiate (*Nâga*, see Glossary). The Garuda Yantra Charm is highly esteemed in Tibet, where it is also known as *nam-K'ah-lân* or "Sky-Soarer" and in Chinese as *Lei-Gung* or Genie of Thunder 雷公 who is the agent of Karmic vengeance (Nemesis) on criminals. The American Indian Thunder-Bird is obviously the same symbol.

Chinese (see *ante* p. 14) as well as Indian and Egyptian records contain many references to the early Priest-Kings who guided their people with real spiritual knowledge, and were not chosen by mere physical heredity, or the so-called "will of the people". The *Gelugpa* Buddhist Order of Tibet is the only one which preserves the principle in actual practice in these degenerate and materialistic times. Thus, K. H. writes (p. 443): — "We have to take measures for effectually protecting our country and vindicating the spiritual authority of our Priestly King." And H. P. Blavatsky states that the Tashi Lama is always in close touch with the Initiates of the Trans-Himâlayan Brotherhood, and that they act together for the welfare of humanity.*

Consciousness and Immortality.

With regard to what has already been said on this subject in Parts I and II, Letter XXc is of

* It should be noted here that, unlike the Dalai Lama who is a temporal ruler and *spiritually* inferior in rank, the Tashi Lama never concerns himself with politics, but adheres strictly to his religious functions. In a message to Marshal Chang Tso-lin, on his appointment as Generalissimo, the Lama said that, "although he does not meddle with political affairs, he could not refrain from congratulating the Marshal, inasmuch as he has prevented China from becoming completely Bolshevised" (Sent from Inner Mongolia through the Civil Governor of Fengtien, June 22, 1927). A year later the Marshal perished in a carefully planned bomb outrage on his train near Mukden, when he vacated Peking in favour of the Nationalists.

special interest:—"Complete or true immortality—which means an unlimited sentient existence—can have no breaks or stoppages, no arrest of Self-consciousness." Here the word "Self" denotes the re-incarnating Ego, which cannot win true immortality until it can bridge the gap in consciousness between one incarnation and another, and thus completely conquer death. H. P. Blavatsky once told her pupils that she had been taught how not to lose consciousness when she went to sleep, and this was the first step towards preserving the complete continuity of consciousness attained by the fully initiated Adept (Sk. *Mahâtma*). Sleep is to the personality what death is to the individuality, and each in turn has to be overcome. Moreover, as this letter explains, the word "immortality" had several prefixes in the ancient schools, denoting various periods of time, say from a *Yuga* to a *Maha-Manvantara*, i.e. from thousands to billions of years.

**Voluntary and Involuntary Powers
in Man and the Universe.**

In connection with this great problem Letter XXII contains a very important piece of inform-

ation which, so far as I know, is not to be found elsewhere. It is this: "Universal, like finite human, Mind, has two attributes, or a dual power—one the voluntary or conscious, the other the involuntary and unconscious or mechanical power. To reconcile the difficulty of many theistic and anti-theistic propositions, both these powers are a philosophical necessity. The possibility of the first or the voluntary and conscious attribute in reference to the Infinite Mind—notwithstanding the assertion of all the Egos throughout the living world—will remain for ever a mere hypothesis, whereas in the finite mind it is a scientific and demonstrated fact. The highest Planetary Spirit is as ignorant of the first as we are, and the hypothesis will remain one even in Nirvâna, and it is a mere inferential possibility, whether here or there.

Analogy of Cerebrum and Cerebellum.

"Take the human mind in connection with the body. Man has two distinct physical brains; the cerebrum with its two hemispheres at the frontal part of the head—the source of the voluntary nerves; and the cerebellum, situated at the back portion of

the skull—the fountain of the involuntary nerves which are the agents of the unconscious or mechanical powers of the mind to act through. And weak and uncertain as may be the control of man over his involuntary functions, such as the blood circulation, the throbbing of the heart and respiration, especially during sleep—yet how far more powerful, how much more potential appears man as master and ruler over the blind molecular motion—the laws which govern his body (a proof of this being afforded by the phenomenal powers of the Adept and even the common Yogi) than that which you *will* call 'God', shows over the immutable laws of Nature. Contrary in that to the finite, the 'Infinite Mind,' (which we name so; but for argument's sake we call it the Infinite *Force*), exhibits but the functions of its cerebellum, the existence of its supposed cerebrum being admitted, as above stated, but on the inferential hypothesis deduced from the Kabalistic theory (correct in every other relation) of the Macrocosm being the prototype of the Microcosm. So far as *we* know, the corroboration of it by modern science receiving but little consideration—so far as the highest Planetary Spirits have as-

certained (who, remember well, have the same relation with the trans-cosmical world, penetrating behind the veil of cosmic matter, as we have to go behind the veil of this, our brute physical world) the Infinite Mind displays to them, as to us, no more than the regular unconscious throbbings of the eternal and universal pulse of Nature, throughout the myriads of worlds within as without the primitive veil of our solar system.

“So far—*we* know. *Within* and to the utmost limit, to the very edge of the cosmic veil we know the facts to be correct—owing to personal experience. For the information gathered as to what takes place beyond—we are indebted to the Planetary Spirits, to our Blessed Lord Buddha.” (Letter of K. H. to Mr. A. O. Hume, p. 137).

The Key to a Great Mystery.

Now, I am not a Pali or Sanskrit scholar, but I have never come across anything in the existing translations or commentaries that throws such a light on the greatest problem on which our minds are capable of speculating. It gives us one of the glimpses obtained in the letters of the fact that the Trans-

Himālayan Brotherhood do possess a vast store of knowledge; and that, as K. H. here states, it has been obtained by "personal experience." Further, that in their case it is limited to our Solar System, whereas that of the Buddha and the Planetary Spirits extends to the whole Universe (Kosmos); but that in both cases it is gained by the powers of the *human mind alone*. Now, what does this mean? The Initiate K. H. tells us that nowhere in the Universe has even the insight and knowledge of a Buddha been able to find anything but that *unconscious involuntary* action exhibited also by the cerebellum in man. The *conscious voluntary* power exhibited by man's cerebrum has no counterpart in the Universe. The irresistible conclusion to be drawn from this remarkable and illuminating revelation is that the human cerebrum is the seat of the only divine creative power in existence, that potentiality which can make of every man a Buddha if he possesses the will to set it in motion and develop it. This is the scientific basis of the *Mahâyāna* doctrine that there is "*no Deity (creative power) apart from man himself*".*

* Cf. K. H. in a letter to A. O. Hume: "The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete Adept has made himself a centre from which radiate potentialities that beget correlations upon correlations through the æons of time to come."—*A Tibetan Initiate on World Problems*. p. 4.

Universal Unconscious Motion.

The following from the same letter is sufficient to show how logical and philosophical is the Northern Buddhist conception of the Power that controls the Universe (p. 183):

“We say and affirm that that motion—the universal perpetual motion which never ceases, never slackens its speed, not even during the interludes termed the *Pralayas* or “Nights of Brahma,” but goes on like a mill set in motion whether it has anything to grind or not (for the *Pralaya* means the temporary loss of every form, but by no means the destruction of cosmic matter, which is eternal)—we say this perpetual motion is the only eternal and uncreated Deity we are able to recognise.....”

“Pure and yet volitional Spirit is an absurdity for volitional mind. The result of organism cannot exist independently of an organized brain, and an organized brain made out of *nihil* is a still greater fallacy. If you ask me ‘Whence then the immutable laws?—laws cannot make themselves’—then in my turn I will ask you:—And whence their supposed Creator? A Creator cannot create or make himself

if the brain did not make itself, for this would be affirming that brain acted before it existed. How could intelligence, the result of an organized brain, act before its creator was made? Study the laws and the doctrines of the Nepalese *Swâbhâvikas*, the principal Buddhist philosophical school in India, and you will find them the most learned as the most scientifically logical wranglers in the world. Their plastic, invisible, eternal, omnipresent, unconscious *Swâbhâvat* is Force or Motion ever generating its electricity which is life.

“Yes: there is a force as limitless as thought, as potent as boundless will, as subtle as the essence of life, so inconceivably awful in its rending force as to convulse the Universe to its centre would it but be used as a lever. But this Force is not *God*, since there are men who have learned the secret of subjecting it to their will when necessary.

The Doer and the Sufferer.

“The opponents of Buddhism have laid great stress upon the alleged injustice that the ‘doer’ should escape and an innocent victim be made to suffer, since the ‘doer’ and the ‘sufferer’ are different

beings. The fact is, that while in one sense they may be so considered, yet in another *they are identical*. The 'old being' is the sole parent—father and mother at once—of the 'new being' It is the group of *Skandhas* that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five *Skandhas* . . . We add to them *two more* [making seven, according to the Septenary Law.—B. C.] . . . they are connected with, and productive of *Sakkayaditthi*, 'the heresy or delusion of individuality', and of *Attavada*, 'the doctrine of Self', both of which (in the case of the fifth principle, the soul) lead to the *Mâyâ* of heresy and belief in the efficacy of vain rites and ceremonies, in prayers and intercession . . . even your Science has accepted the old, very old fact distinctly taught by our Lord, *viz.*:—that a man of any given age, while sentiently the same, is yet physically not the same as he was a few years earlier (we say *seven* years and are prepared to maintain and prove it): Buddhistically speaking, his *Skandhas* have changed. At the same time they are ever and ceaselessly at work in preparing the abstract mould, the 'privation' of the future

new being. Well then, if it is just that a man of 40 should enjoy or suffer for the actions of the man of 20, so it is equally just that the being of the new birth, who is essentially identical with the previous being—since he is its outcome and creation—should feel the consequences of that begetting Self or personality.” (111—12).

The Buddha on Self-Sacrifice.

When Mr. Sinnett objected to a “plan of action of a purely Asiatic character,” intended to be of great benefit to India, K. H. replied:—“Alas for all! that you should be so little versed in the knowledge of occult antidotes as not to be able to perceive the difference between the Jesuitical ‘all roads are good that lead to Rome’ added to the cunning and crafty—‘the end justifies the means’—and the necessity of the practical application of these sublime words of our Lord and Master:— ‘O ye Bhikkus and Arhats—be’ friendly to the race of men—our brothers! Know ye all, that he who sacrifices not his *one* life to save the life of his fellow-being; and he who hesitates to give up more than life—his *fair name and honour*—to save the fair name and honour of *the many*,

is unworthy of the sin-destroying, immortal, transcendent Nirvâna.' " (p. 387).

Reincarnation: Conscious and Unconscious.

In Tibet it is well known that certain of the more advanced *Gelugpa* or Yellow Cap Lamas have the power of passing from their own bodies to others at will. Referring to the fact that popular exoteric Lamaism erroneously regards such beings as disembodied spirits or *Lhas*, K. H. explains that they really belong to the Brotherhood and are living men. He says (p. 385):—"The *Tchang-chub* (an Adept who has, by the power of his knowledge and soul enlightenment become exempt from the curse of *unconscious* transmigration)—may, at his will and desire, and instead of re-incarnating himself only after bodily death, do so, and repeatedly, during his life if he chooses. He holds the power of choosing for himself new bodies—whether on this or any other planet—while in possession of his old form, which he generally preserves for purposes of his own. Read the Book of *Khin-Te* and you will find in it these laws." Thirty-five volumes of this book can be seen in any *Gelugpa* Monastery,

and may be called the 'Popularised Version' of the Secret Doctrine. There are also seven secret folios in the custody of the Brotherhood.

Initiation of a Bodhisattva.

I have already quoted (*ante* p. 62) a passage describing similar but greater powers possessed by the Buddha, as the "Patron of all the Adepts." At the time these letters were begun in 1880, K. H. was not yet a full adept; but in 1881 his Brother M., who is much more advanced, took up the work while he underwent his final initiation. M. refers to it in the following deeply interesting passage (p. 219):—
"When his 'retreat' was decided upon, in parting he asked me: 'Will you watch over my work, will you see it falls not into ruins? What is there I would not have promised him at that hour! At a certain spot not to be mentioned to outsiders, there is a chasm spanned by a frail bridge of woven grasses and a raging torrent beneath. The bravest member of your Alpine Club would scarcely dare to venture the passage, for it hangs like a spider's web and *seems* to be rotten and impassable, yet it is not; and he who dares the trial and succeeds

— as he will if it is right that he should be permitted—comes into a gorge of surpassing beauty of scenery—to one of *our* places and to some of *our* people, of which and whom there is no note or minute among European geographers. At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of *Bodhisatwas*. It is there, where now rests your lifeless friend—my brother, the light of my soul, to whom I made a faithful promise to watch during his absence over his work.”

What an inspiration to think that such a place actually exists in the remote fastnesses of the lofty Tibetan ranges—the “Roof of the World”! And what a glorious promise for humanity in those few words:—“the old tower, within whose bosom have gestated generations of *Bodhisatwas*”! The whole passage rings with self-evident truth, and especially beautiful is the deep attachment between these two great beings expressed in the words:—“my brother, the light of my soul.”

Buddhism and Hinduism.

M. was much more brusque and outspoken than K. H., as the following passage—from a very

frank letter to a group of Hindû students and pundits shows:—"What have we, the disciples of the true *Arhats*, of Esoteric Buddhism and of *Sangyas* [Buddha] to do with the *Shastras* and orthodox Brahmanism? There are hundreds of thousands of Fakirs, Sannyasis, and Sadhus leading the most pure lives, and yet being as they are, on the path of *error*, never having had an opportunity to meet, see, or even hear of us. Their forefathers [Brahmins] have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them but for them to come to us if they want us. Which of them is ready to become a Buddhist, a *Nāstika* as they call us? None. Those who have believed and followed us have their reward." (p. 462).

Further, in a letter to Mr. Sinnett on the cause of India's degradation (p. 252), M. writes: "There was a time, when from sea to sea, from the mountains and deserts of the north to the grand woods and downs of Ceylon, there was but one faith, one rallying cry—to save humanity from the miseries of ignorance in the name of Him [Buddha] who taught first the solidarity of all men. How is it now?

Where is the grandeur of our people and of the one Truth?... Will you, or rather they, never see the true meaning and explanation of that great wreck of desolation which has come to our land and threatens all lands—yours first of all? It is *selfishness* and *exclusiveness* that killed ours, and it is selfishness and exclusiveness that will kill yours—which has in addition some other defects that I will not name."

ADDENDA.

The following subjects were originally intended for very brief explanations in the Glossary, but so much valuable matter was found in the course of research, including information from the Initiates themselves, that it was decided to print selections as addenda to the foregoing extracts from their letters.

Moryas, Sâkyas and Kshatriyas.

The Morya Dynasty, to which the Initiate M. belongs (see *ante* p. 60), is very intimately connected with the inner history of Northern Buddhism, and therefore some further information will be of interest. First of all we find a vivid description of M. himself by H. P. Blavatsky in her *Caves and Jungles of Hindustan*, in which she relates a visit to the Temple festivities at Karli, soon after her arrival from New York, early in 1879.

He had come down from Tibet in order to superintend in person the initiation of the work for India, which the Brotherhood considered of the greatest importance (see p. 61), and formed one of the Indian contingent under the name of the Takur

Gulab Sing. As the book consists of a series of articles written for a Russian newspaper, his real identity is naturally veiled, but enough is said to make it easily recognisable. Madame Blavatsky describes him as “a gigantic Rajput” about whom “the most wonderful and diverse stories were in circulation. It was asserted that he belonged to the sect of the Raj-Yogis, and was an Initiate in the mysteries of magic, alchemy, and various other occult sciences of India. . . . He was an independent Takur from Raja’stan, a province the name of which means the Land of Kings. Takurs are, almost without exception, descended from *Sûryâ* (the Sun), and are accordingly called *Sûryâ-vansa* [p. 45]. A good while ago, more than twenty-seven years, I met him in England, whither he had come in the company of a certain dethroned Indian prince [on the occasion of the great Exhibition of 1851]. Then our acquaintance was limited to two conversations; their unexpectedness, their gravity, and even severity, produced a strong impression on me then.” This was when she received instructions from him to prepare for her future work which culminated in her training under him in Tibet in the sixties. She

says that he then looked about thirty and now "still looked no older, as if time were powerless against him." The same thing was recorded of Count St. Germain. "In England, his striking beauty, especially his extraordinary stature [about 8 ft.].... excited public notice and the attention of the newspapersAs a quarter of a century ago, so now: no wrinkles on those beautiful classic features; not a white hair in this thick jet-black mane; and, in moments of silence, the same expression of perfect rest on that face, calm as a statue of living bronze" (p. 263). Such is the disciple's picture of one who is probably the most magnificent specimen of Aryan manhood in existence.

Restoration of the Kshatriya Race.

Now the Moryas are *Kshatriyas* (q. v.), like Gautama Buddha, and are very closely associated with the Esoteric side of *Mahâyâna*. In the *Vishnu Pûrâna*, Book IV, chap. 4, we read that there was in the *Surya* Dynasty a king called Moru who, through the power of devotion or *Yoga*, is said to be still living in a place called Katapa on the north side of the Himâlayas, and who in a future age will be the restorer of the *Kshatriya* race, in the

Solar dynasty, many thousands of years hence. In chap. 24 it is stated that "upon the cessation of the race of Nanda the Moryas will possess the earth, for Kautilya will place Chandragupta on the throne." The Buddhist *Mahavanso* states that the dynasty began with certain *Kshâtriyas* of the *Sâkya* line, closely related to Gautama Buddha, who crossed the Himâlayas and founded a town called Morya-Nâgara (*Nâga* means Serpent or Initiate). The subsequent destiny of the dynasty is intimately bound up with the work of the Arhats who migrated northwards, one of them being *Kâsyâpa*. The words: "The Moryas will possess the earth, for Kautilya will place Chandragupta on the throne" have a dual meaning in the Esoteric Philosophy. In one sense they relate to the early days of Buddhism, when a Chandragupta (there were several) was the King "of all the earth," i. e. of Brahmans, who believed themselves the highest and only representatives of humanity for whom Earth was evolved. The second is *purely Esoteric*: every Adept or genuine Mahâtma is said to "possess the earth" by the power of his occult knowledge. Hence a series of ten Moryas, all initiated Adepts, would be regarded by the Occultists as "possessing

all the earth" or all its knowledge. The names of "Chandragupta" and "Kautilya" have also an Esoteric significance. Let the student ponder over their Sanskrit meaning, and he will perhaps see what bearing the phrase "for Kautilya will place Chandragupta *on the throne*" has upon the Moryas "possessing all the earth." (From editorial notes by H. P. Blavatsky).

The following are extracts from a reply by one of the Initiates to questions asked in 1883 by Indian readers of *Esoteric Buddhism* :

Buddha's Prophecy about Tibet.

It was the great Arhat Kāsyāpa, (see Glossary) of the Morya dynasty, who in 436 A. D. left India for Tibet on a mission. Taking with him one of the seven golden statues made after the Buddha's physical death by order of the first Council, he planted it in the soil on the very spot where the first *Gonpa* (monastery) was built seven years later, for Buddhist lamas. "Most of Kāsyapa's Chohans were Moryas, and preserved there the records of the Buddha's daily life, made by the nephew of King Ajātasatru, a favourite Bhikshu of the *Mahāchārya* [Great

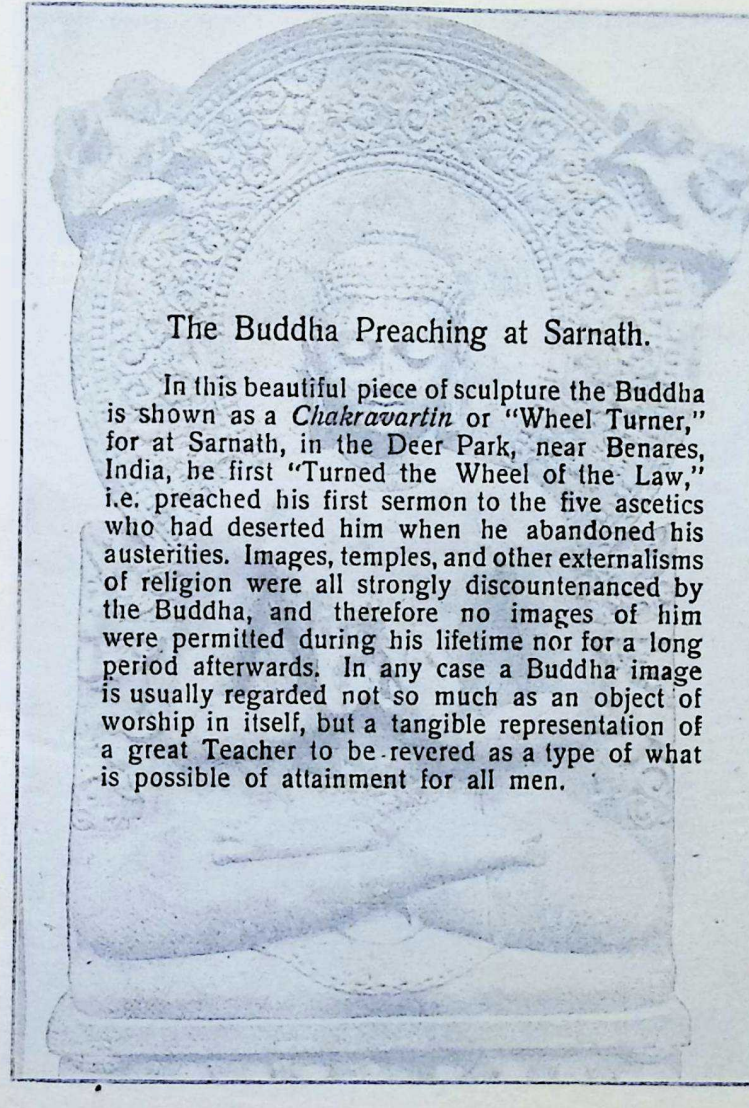
Teacher]. And although the conversion of the whole country did not take place before the beginning of the seventh century A. D., the Good Law had nevertheless reached Tibet on the earlier date. This was the fulfilment of a prophecy made by the Buddha at the time of his attaining Nirvâna on earth twenty years before his physical death, that one thousand years later his doctrines would reach the North. This prophecy was misunderstood, even by several of the Buddhist commentators, but was preserved in its true sense by his own immediate Arhats. The Glorified One meant the country that extends from Lake Manasarowar in S. W. Tibet far beyond that region of the Himâvat, where dwelt from time immemorial the Great Teachers of the Snowy Range. These were the great *Srâman Achâryas* [Buddhist Ascetic Teachers] who preceded Him and were His teachers; their humble successors [The Adept Brotherhood] trying to this day to perpetuate their and his doctrines.

“The Moryas, being of more direct descent than the Rajput Gautamas, the Chiefs of Nâgara—the place identified with Kapilavastu—are the best

entitled to the possession of the records. For the Esoteric Buddhist they yet vibrate in space; and these prophetic words together with the true picture of the *Sugata* (a name of Buddha having many meanings) who pronounced them, are present in the aura of every atom of his relics.

Tibetan and Ceylonese Chronology.

“The mistake of the Southern Buddhist lies in dating the Nirvâna of *Sangyé Panchen* [Tibetan title of Buddha] from the day of his physical disincarnation, instead of twenty years earlier. Chronologically the Southerners are right, both in dating his death at 543 B. C., and one of the great Councils 100 years later. But the Tibetan Chohans who possess all the documents relating to the last 24 years of his *external* and *internal* life—of which no philologist knows anything—can show that there is no real discrepancy between the Tibetan and Ceylonese chronologies as stated by Western Orientalists (See Bigandet, I, 260, who finds in the Burmese chronicles ‘an almost complete blank’ in the Buddha’s life during a period of ‘nearly 23 years’). For the profane, the Exalted One was born in the 68th year of the Burmese *Eeatzana*



The Buddha Preaching at Sarnath.

In this beautiful piece of sculpture the Buddha is shown as a *Chakravartin* or "Wheel Turner," for at Sarnath, in the Deer Park, near Benares, India, he first "Turned the Wheel of the Law," i.e. preached his first sermon to the five ascetics who had deserted him when he abandoned his austerities. Images, temples, and other externalisms of religion were all strongly discountenanced by the Buddha, and therefore no images of him were permitted during his lifetime nor for a long period afterwards. In any case a Buddha image is usually regarded not so much as an object of worship in itself, but a tangible representation of a great Teacher to be revered as a type of what is possible of attainment for all men.

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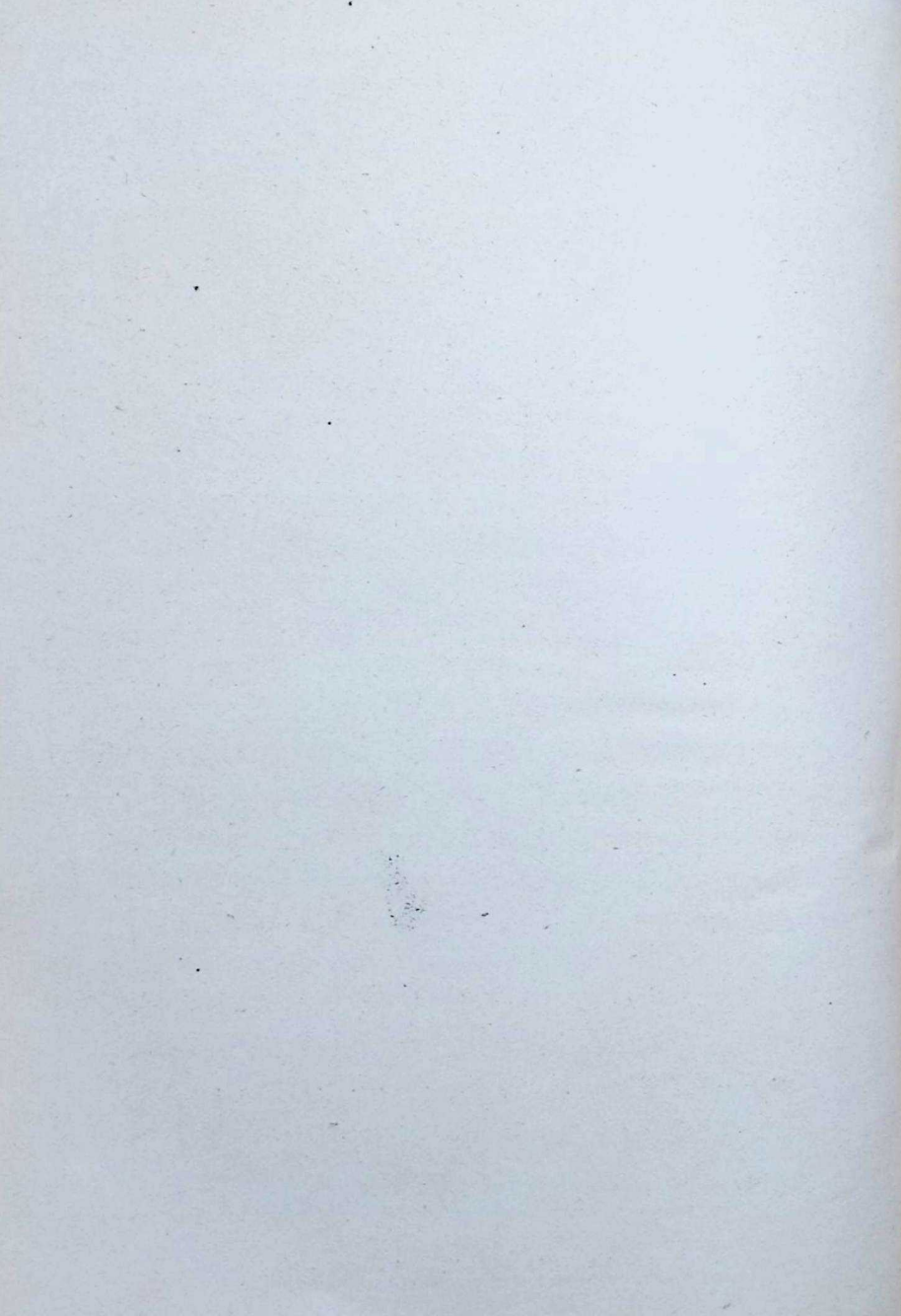
The Buddha Preaching at Saranath.

This beautiful piece of sculpture the Buddha is shown as Chakravartin or "Wheel Turner," for at Saranath, in the Deer Park near Benares, India, he first "Turned the Wheel of the Law," he preached his first sermon to the five ascetics who had deserted him when he abandoned his austere life. Images, temples, and other externalisms of religion were all strongly discountenanced by the Buddha, and therefore no images of him were permitted during his lifetime nor for a long period afterwards. In any case a Buddha image is usually regarded not so much as an object of worship in itself, but a tangible representation of a great Teacher to be revered as a type of what is possible of attainment for all men.

Ceylonese chronologies as stated by Western Orientalists (See Bigandet, I, 260, who finds in the Burmese chronicles 'an almost complete blank' in the Buddha's life during a period of 'nearly 23 years'). For the profane, the Exalted One was born in the 68th year of the Burmese *Eeatzana*



Buddha Preaching At Sarnath.



Era, established by Eeatzana (Anjana) King of Dewaha; for the *initiated*, in the 48th year of that Era, on a Friday of the waxing moon of May and it was in 563 before the Christian chronology that Tathâgata reached his full Nirvâna, dying, as correctly stated by Mahâvana, in 543, on the very day when Vijaya landed with his companions in Ceylon, as prophesied by Lokanâtha, our Buddha.

"Moreover, the Singalese chronology agrees in every particular with the Burmese chronology. Independent of the religious era dating from Buddha's death, called 'Nirvanic Era', there existed, as now shown by Bishop Bigandet (*Life of Gaudama*), two historical eras. One lasted 1362 years, its last year corresponding with 1156 of the Christian era: the other, broken in two small eras, the latter immediately succeeding the former, exists to the present day. The beginning of the first, which lasted 562 years, coincides with the year 79 A. D. and the Indian Saka era.....

"The Tibetans say that Tathâgata became a full Buddha, i. e. reached *absolute* Nirvana, in 2544 of the Kali Yuga (according to Souramana) and thus *lived* indeed but *elghty* years, as no *Nirvanî* of the

seventh degree can be reckoned among the *living* (i. e. existing) men. It is no better than loose conjecture to argue that it would have entered as little into the thoughts of the Brahmans to note the day of Buddha's birth 'as the Romans or even the Jews would have thought of preserving the date of the birth of Jesus before he had become the founder of a religion' (Max Müller's *History of Sanskrit Lit*). For, while the Jews had been from the first rejecting the claim of Messiahship set up by the *Chelas* [disciples] of the Jewish prophet, and were not expecting their Messiah at that time, the Brahmans (the initiates, at any rate) knew of the coming of him whom they regarded as an incarnation of divine wisdom and therefore were well aware of the astrological date of his birth. If, in after times, in their impotent rage, they destroyed every accessible vestige of the birth, life and death of Him who, in his boundless mercy to all creatures, had revealed their carefully concealed mysteries and doctrines in order to check the ecclesiastical torrent of ever-growing superstitions, there had been a time when he was met by them as an Avatar. And, *though they destroyed, others preserved.*"

Those who “preserved” were the Tibetan Initiates. Buddha was accepted by the Brahmans as an Avatar (incarnation) of Vishnu, as was Krishna 2500 years before him at the beginning of the Kali Yuga.

“To conclude, we say, that the year of Buddha’s death is correctly stated in *Esoteric Buddhism*, the dates having to be given according to *esoteric* reckoning. The Ceylonese era, as given in *Mahâvanso*, is correct in everything but the above given fact of the Nirvâna, the great mystery of *Samma-Sambuddha* (recollection of all one’s previous incarnations) and *Abhijñâ* (see Glossary) remaining to this day unknown to the outsider; and though certainly known to Bhikshu Mahânâma—King Dhâtusena’s uncle—it could not be explained in a work like the *Mahâvanso*.

“We are at the end of a cycle—geological and other—and at the beginning of another (1899-1900). Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands; ‘new’ land appear and ‘old’ subside; volcanic eruptions and tidal waves appal; but secrets of an unsuspected Past will be uncovered to the dismay

of Western theorists, and the humiliation of an imperious science.”.

The new cycle which began with the 20th century has certainly witnessed already a partial fulfilment of this prophecy.

The Red Rajput Kshatriyas as Spiritual Teachers.

The little known fact that it is the Rajput Kshatriyas, and not the Brahmans, who have always been the spiritual teachers of India, has been clearly demonstrated by the eminent Sanskrit scholar, Mr. Charles Johnston. It has long been known that the pure nucleus of the Brahman caste is a white race, whereas the Rajputs are a red race, quite distinct from them in every way and identical with the Kshatriyas of Ancient India, who were the original possessors of the wisdom of the Upanishads, in which we find the Brahmans constantly going to them for teaching.

Mr. Johnston cites a remarkable example of this in the sixth chapter of Brhad Aranyaka Upanishad where a Rajput king imparts the doctrines of Rebirth and Liberation to two Brahmans learned in the Vedas. The Commentary of Sankarachârya

refers to this as "the transmission of an esoteric doctrine from teacher to pupil in an uninterrupted line, and shows that he, greatest of all the Brahmans, believed that these teachings were hereditary with the Kshatriyas, and were imparted by them to the Brahmans on a definite historic occasion."

After pointing out that Krishna and his disciple Arjuna, as well as Gautama Buddha, were Kshatriyas, who taught the same doctrines and opposed the sacerdotalism of the Brahmans, Mr. Johnston continues thus: "Three times in the history of Ancient India, at three widely separated epochs, the latest of which was 2,500 years ago, we find the teachers of the Red Rajput race asserting the ideal of continuity and rebirth through the conservation of moral energies, and the ideal of liberation through rightness of heart and will, as against the characteristic teaching of the White Brahmans, with their mercenary huckstering with the gods for the good things of this life and paradise, and their ceremonial system with its exclusiveness, narrowness, and priestly privilege, and its sacrificial shedding of blood." Compare the remarks of the Rajput Initiate M. (*ante* pp. 83-4) on orthodox Brahmanism, and how

“selfishness and exclusiveness” have been fatal to India and will be fatal to England also. There is perhaps not a little significance in the fact that it is a *white* race whose priestly caste has been so bad for India, and that its exact counterpart is exercising the same influence on the Western world to-day. And what is the Christian “Blood of the Lamb” but a survival of the old “blood sacrifice”?

In the first epoch the Upanishads show the Brahmans accepting the teachings of the Rajputs. In the second, the Brahmans are again sunk in ritualism, but Krishna, while showing its futility, yet counsels compromise. In the third, they have sunk too far to accept the Buddha; they denounce him because he “being a Kshatriya, had assumed the Brahman’s privilege of teaching and receiving gifts”; and we find his followers “ultimately driven from India by the consistent hostility of the Brahman priests.” It may be noted here that some authorities deny this, and assert that it came about partly through the degeneration of the religion itself and partly through the Mogul invasion; but, as stated elsewhere the Initiates support Mr. Johnston’s version.

"It is noteworthy," he continues, "that the chief missionaries of Buddhism to Tibet were Rajputs, men of the Buddha's own race, the race to whom we owe the wisdom of the Upanishads, as well as the teaching of the Bhagavat Gîta, the race to whom the three historic divine incarnations in India belong, finally, the race from whom came even the holiest parts of the Rig-Veda Hymns, the race of the Red Rajputs, the spiritual masters of India.

"From all this we may draw two deductions: First, the propriety, even the necessity, of considering the highest outcome of the race-genius of the Rajputs—the Upanishads, the Bhagavat Gîta, and Buddhism—as a continuous whole; and secondly the fact that, in describing any part of this continuous teaching as Brahmanism, we shall be losing sight of one of the most important truths in the spiritual history of India. Strictly speaking, we should mean by Brahmanism the system of priestcraft and ceremonial bartering with the gods,—‘milking the gods,’ to use a chaste expression from the Upanishads,—treated as futile by Krishna, and finally rejected by Buddha: the system of

priestcraft, with its promises of material success in this life, and sensual reward in heaven, which finally triumphed in the expulsion of Buddha's religion, and which is the very antithesis of the spiritual ideal of the Rajputs.

"Or we may mean by Brahmanism the system of compromise inaugurated in the Bhagavat Gîta, accepted by the Brahma Sûtras, and perfected by Sankarachârya, in which the true spiritual and esoteric doctrine comes from the Upanishads—that is, from the Rajputs—while the outer and lower teaching, the exoteric doctrine, is the undisputed property of the Brahman priests, the thrice-blest 'eaters of the leavings of the sacrifice.' But in no case can the name Brahmanism be fitly given to the Upanishads, in which all that is most characteristic of the Brahmans is unsparingly denounced."

The Buddha's Work through Sankarachârya.

In addition to the Buddha's reform in Tibet (*ante* p. 63) through Tsong-Kha-pa, he undertook a similar work for Hinduism at a much earlier date through Sankarachârya in order to complete his mission for India. Both these subsequent incar-

Sri Sankaracharya.

Sri Sankaracharya, the greatest of the historical Brahmin sages, and founder of the Advaita Esoteric School of the Vedanta, was the author during his short life of many commentaries on the Upanishads, the Bhagavat Gita, etc. His most celebrated original work is *Vivekachudamani* (Crest Jewel of Wisdom or Discernment). Mr. Charles Johnston says in his translation: "*Viveka* is the winnowing of wheat from chaff, the discerning of spiritual reality, veiled by the mirage of the world's appearances... The Master, in wise and eloquent words, with practical illustrations drawn from our common experience, reveals to the disciple all the secrets of the complex, separated self, and further reveals to him the steps by which he may rise to the Self which is without separateness. The Master, in fact, leads the disciple up to, and through, the first initiation which opens up to him the arduous road to adeptship." Sankaracharya also founded the extremely learned and esoteric sect of Smartava Brahmins in Southern India, "now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the *Bashyas* (Commentaries). The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their Mathams, as for instance in the 'Srīnga-giri', in the Western Ghauts of Mysore" (H. P. B. in the S. D. I, 271).

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Sri Sankaracharya.

nations are dealt with in *Esoteric Buddhism*, chap. IX, to which the reader is referred for the full details. The learned researches by the late Mr. T. Subba Row *, B. A., B. L., himself a Vedantist and a chela of the Initiate M., have established two important facts: (1) that Sankarachârya never persecuted or in any way opposed Buddhism, as many Buddhist authorities and especially Hinayanists persistently assert; (2) that the date of his birth was only 51 years after the Buddha's death. As regards (1) Mr. Row quotes recognised authorities that there is no reference to Buddhist doctrines in his voluminous writings, and that his gentle and tolerant character belie the persecution fable, even if the fact that he was an incarnation of the Buddha himself is not accepted.

As regards (2) Mr. Row confirms the date given by the Tibetan Initiates by establishing that "a person named Govinda Yogi was Sankara's *guru* (teacher), but it is not generally known that this Yogi was in fact Patanjali—the great author of the *Mahâbâshya* and the *Yoga Sûtras*—under a new name. According to the immemorial custom observed

* Pronounced like English "How". The modern spelling is "Rao".

among Initiates, Patanjali assumed the name of Govinda Yogi at the time of his initiation by Goudapada.... Therefore, as Sankara was Patanjali's chela and as Goudapada was his guru, his date will enable us to fix the dates of Sankara and Goudapa. A mistake appears in *Esoteric Buddhism*, at p. 148 (1883 edn.) regarding the latter, who is represented as Sankara's guru. Mr. Sinnett was informed, we believe, he was Sankara's *Paramaguru* (i. e. guru's guru), and not understanding the expression, wrote that he was Sankara's guru.... We have thus shown that there are no reasons for placing Sankara in the 8th or 9th century after Christ, as some of the European Orientalists have done....

"We may perhaps now venture to place before the public the exact date assigned to Sankarachârya by Tibetan and Indian Initiates. According to the historical information in their possession he was born in 510 B. C. (51 years and 2 months after the date of the Buddha's Nirvâna) and we believe that satisfactory evidence in support of this date can be obtained in India if the inscriptions at Conjeveram, Sringeri, Jagan-Nath*, Benares, Kashmir,

* Formerly anglicized as "Juggernaut."

and various other places visited by Sankara, are properly deciphered. Sankara built Conjeveram, which is considered as one of the most ancient towns in Southern India; and it may be possible to ascertain the date of its construction if proper enquiries are made. But even the evidence now brought before the public supports the opinion of the Initiates above indicated. As Goudapada was Sankara's guru's guru, his date entirely depends on Sankara's date; and there is every reason to believe that he lived before Buddha "

As Mr. Subba Row rightly points out, the mistakes about the date of the original Sankarachârya have been due to the fact that the name was also applied in a generic way to many of the better known heads of the *Adwaiti Mathams*, or schools of philosophy, which he established all over India. "It is also assumed," he adds, "that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism (or Bauddhism), Jainism, and the Arhat (Esoteric) Philosophy is rejected as an absurd and ridiculous invention of the Buddhists who attempted thereby to assign a very high antiquity to their own religion. Con-

sequently every Hindû book referring to the doctrines of the Buddhists is declared to have been written subsequent to the time of Gautama Buddha."

It is to be hoped that in the course of the present work this theory—natural enough in scholars brought up in the orthodox Christian tradition—has been sufficiently discredited.

Similarity of Adwaitism and Esoteric Buddhism.

Mr. Sinnett gives a very clear and correct account in *Esoteric Buddhism* of the work accomplished by Sankârachârya, who travelled all over India in advance of the great struggle between Brahmanism and Buddhism, establishing his *Mathams* as centres of Adwaitism, which is nothing but the Esoteric Philosophy in a Hindû form. "He was only engaged in this task for a few years, but the influence of his teaching has been so stupendous that its very magnitude disguises the change wrought. He brought exoteric Hinduism into practical harmony with the Esoteric Wisdom-Religion, and left the people amusing themselves still with their ancient mythologies, but leaning on philosophical guides who were Esoteric

Buddhists to all intents and purposes, though in reconciliation with all that was ineradicable in Brahmanism. . . . Sankarachârya emphasised, by his Commentaries on the Upanishads and by his original writings, the necessity of pursuing *Gnyânam* (Esoteric knowledge) in order to obtain *Moksha* (Liberation) — that is to say, the importance of the Secret Knowledge to spiritual progress and the consummation thereof.” The *Adwaita* philosophy he founded in *Vedânta* affirms the “non-duality or unity of the Universal Spirit, or Buddhist One Life, as distinguished from the notion of its operation through anthropomorphic emanations.”

It will thus be seen that the Buddha, within a very few years of his lifelong ministry as a preacher pure and simple, undertook an entirely different kind of work for this special purpose, which he could not have successfully accomplished at the same time as his mission to the ignorant multitudes, who were his first care. By re-appearing for a few years as a great Brahman (Vedantin) Initiate, writing learned Commentaries and founding schools of Vedantin Philosophy, he literally undermined the proud edifice of Brahman exclusiveness with the

all-powerful weapon of the Esoteric Philosophy by presenting it in Vedanta guise, and effecting an inner union between the two externally divergent systems. This is fully recognised and admitted by every true *Initiated* Brahman. Having accomplished this comparatively brief mission, Sankarachârya suddenly disappeared from view, retiring at the age of 32 to a cave near Kedarnâth in the Himalâyas, never to return in that body. Then came the external triumph of the Brahmans and the Buddhist emigration northwards. As a result of this, a similar struggle occurred in Tibet between Buddhism and the old Bon religion, which culminated in such a state of degeneration that the Buddha incarnated once more as Tson-Kha-pa in order to effect a drastic reform of Lamaism. He established the Yellow Sect and the Hierarchy of the Tashi Lamas by means of which he maintains a series of highly purified and trained physical instruments always ready for any work he may have to do, such as he is now doing in Asia (see p. 67). In addition to this he did work of the greatest importance on the Esoteric side, codifying and reforming the Occult System, and gathering all the Adepts and Initiates into one

great Mystic Brotherhood of which he is the Supreme Grand Master and Patron.

**Napoleon wanted a United Europe
and a League of Nations.**

The mention of Napoleon as one of those who was "overshadowed" by the Buddha (p. 65) may cause surprise to those who know him only as a more or less ruthless conqueror. Quite another aspect, however, is revealed in Emil Ludwig's "Napoleon", which is the more remarkable as the work of a German only a few years after the Great War. The writer makes it clear that Napoleon believed that force would never accomplish anything. After his early victories as First Consul he declared: "There are only two powers in the world, the spirit and the sword. In the long run, the sword will always be conquered by the spirit."

Concerning his famous Code, which he drew up soon afterwards, he wrote at St. Helena: "My fame does not rest upon my forty victorious battles, nor does it lie in the fact that I bent monarchs to my will. Waterloo will outlast the memory of so many victories; the last act makes one forget the

first. What will never pass away is my Book of Laws....I wanted to found a European system, a European Code of Laws; a European Court of Appeal: there would have been but one people throughout Europe."

Here can be seen quite plainly the spirit of Unity and Brotherhood which is always the distinguishing mark of the Buddha's influence. "Since Marengo", writes Ludwig, "his chief wish had been for peace. But neither the kings and emperors (who were only beaten, not convinced) nor he himself (who had gained all by the sword and not by persuasion) could take the road of the Spirit towards the unification of Europe. The determinism of his own past left Napoleon no option but to create his own United States of Europe by force. Not till ten years later did he come to see that he had been seeking to achieve a great end by false means."

As late as 1811 he declared his determination to establish "a European Court of Appeal" in addition to his Code, "a unified coinage, and a common system of weights and measures. The same law must run throughout Europe." And in his final

testament he wrote: "I wanted to pave the way for the unification of the great interests of Europe, just as I had unified the parties in France. . . . Sooner or later this union will be brought about by the force of events. The first impetus has been given; and after the fall and disappearance of my system, it seems to me that the only way in which an equilibrium can be achieved in Europe is through a League of Nations."

That League has only come into being a hundred years later after far more terrible warfare than ever occurred under Napoleon, and it remains to be seen if it will realise his great aim. The Buddha, as I have shown elsewhere (p. 62 *et seq.*), is now undertaking a similar and greater work in a more direct way for the unification of Asia through Buddhism; so that the "power of the spirit" of which Napoleon spoke is much more strongly manifested there than in Europe, where no outstanding unifying moral or spiritual force has yet arisen.

That Napoleon was conscious of a guiding influence is shown by his firm belief in his "Star", and that he had a certain destiny to fulfil. He also believed that he was a reincarnation of Charlemagne.

His ultimate downfall was due to the fact that, after he became Emperor he permitted personal ambition and the desire to found a dynasty to gain the upper hand and obscure the work for humanity which, as "child of the Revolution", he had been chosen to carry out. "Great ones fall back, even from the Threshold" is said of occultists far advanced towards Initiation. Such an one was Cagliostro and if the lower nature can prove too strong for them, how much more difficult it must be for those who rise to high place and power in the outer world.

Influence of Occultists on Revolutions

In reply to a Hindu correspondent, H. P. Blavatsky wrote in 1883 :—"Several Brothers of the Rosy Cross did take a prominent part in the American struggle for independence, as much as in the French Revolution, during the whole of the past (18th) century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Tibetan Initiates. . . It was that mysterious personage, the

Count St. Germain, who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French Kings. And we know also that among the *Carbonari*—the precursors and pioneers of Garibaldi [with whom H. P. Blavatsky herself fought at Mentana, disguised as a man, against the Papal power.—B. C.] there was more than one *Freemason* deeply versed in the occult sciences and Rosicrucianism. . . . Count St. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognise him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone" (See *Theos. Glossary*, p 309). Was H. P. B. foreshadowing the Russian Revolution? She certainly foretold the Great War of which it was a part. Existing records show that Count St. Germain returned to the East for a rest and resumed his work in the West later. K. H. refers to this at p. 280 of the *Letters*:—"Rosenkreuz taught orally. St. Germain recorded the good doctrines in figures, and his only ex-ciphered MS. remained with his staunch friend and patron the benevolent German

Prince from whose house and in whose presence he made his last exit—*Home*.” See also *Traces of a Hidden Tradition in Masonry and Mediaeval Mysticism*. London, 1900.

The first part of the above requires some explanation. It might convey the impression that Occultists, Initiates, and even a Buddha, are in favour of such upheavals and reigns of terror. But, as Professor Lyon Phelps, of Yale University, has pointed out: “Every empire that has perished, has perished because the so-called upper class, instead of setting a good example, set a bad example. Every revolution—for example, the French Revolution and the Russian Revolution—has come to pass, not because of the strength of the agitators and street orators, but because the aristocracy was blind to its responsibility.” So, too with the fall of the Manchus and the Chinese Revolution.

The real truth is that any attempt to work for the best interests of humanity as a whole inevitably brings about more or less violent disturbances, especially during the Kali Yuga or Black Age in which we now are. A very striking example of

this is given by the American authority Dr. A. Wilder in an article written in 1880 on the Rosicrucians. Christian Rosenkreuz, their founder, had studied in the East and was a learned Adept in occult knowledge. In 1484 he founded a fraternity of eight disciples whom he bound to keep the doctrine secret for 120 years. A book duly appeared in 1604 "purporting to unfold the existence of a secret fraternity possessing arcane and scientific knowledge, and devoted to the amelioration of human suffering, and the enlightenment of mankind.

"The religionists of the 17th century", writes Dr. Wilder, "could see only blasphemy and iniquity in such a proposition. They invoked fire from heaven upon the Brotherhood, and threatened them with death by breaking on the wheel. A few years before, Bruno had been burned at the stake by order of the Holy Office for teaching the Copernican system and the Pythagorean philosophy; and now Lutherans were emulating Romanists in their frenzy to get human blood to shed. A few years later these vultures were sated to the full. In 1618 began the Thirty Years War between Catholic and Protestant Germany, which sucked all Europe into

its bloody vortex, and continued till whole districts were depopulated, and the wild beasts of the forest succeeded to the abodes of more ferocious human-kind. After the war came pestilence. Smallpox broke out spontaneously, and the Black death accompanied. Europe was a prodigious charnel."

In the latter part of the next century Mesmer (1734-1815), an initiated member of the *Fratres Lucis* and of the Egyptian Brotherhood of Luxor, was selected by the latter—"according to the orders of the 'Great Brotherhood'—to act as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore. It was the Count St. Germain who supervised the development of events in this case; and later Cagliostro was commissioned to help, but having made a series of mistakes, more or less fatal, he was *recalled*. Of these three men who were at first regarded as quacks, Mesmer is already vindicated. The justification of the two others will follow in the next [20th] century" (*Theos. Gloss.* p. 214). So wrote H. P. Blavatsky, who was herself the chosen "pioneer" for the 19th century and shared the same fate. Cagliostro has already

been vindicated in Mr. W. H. Trowbridge's book, and the evidence we are gathering in the East is proving the genuineness of H. P. Blavatsky's work. "Mesmer founded the Order of Universal Harmony in 1783, in which magnetic healing and other sciences of the ancient Temples of Healing were taught. He re-discovered and applied practically that magnetic fluid in man which was called animal magnetism and since then Mesmerism." When used without knowledge in its modern scientific form of Hypnotism, it is "the most dangerous of practices, morally and physically, as it interferes with the nerve fluid and the nerves controlling the circulation in the capillary blood vessels" (*Ibid.* 147).

In connection with what is said of the Tashi Lama's work in Asia (*ante* p. 67 *et seq.*) it may be added here that the French Revolution and the wars which followed it were but a natural reaction on the physical plane of the efforts made for humanity by these Occultists; just as the corresponding but greater effort a century later through H. P. Blavatsky was followed by the Great War and the Russian and Chinese Revolutions. As H. P. Blavatsky herself wrote: "Among the commandments of Tsong-

Kha-pa there is one that enjoins the Rabats (Arhats) to make an attempt to enlighten the world, including the 'white barbarians', every century, at a certain specified period of the cycle. Up to the present day none of these attempts has been very successful. Failure has followed failure." The reason is given by a Tibetan *Gelong* of the Inner Temple who, when asked to correct certain misstatements by Western writers, replied: "Until the day when our *Panchen Rimpoché* (Tashi Lama) shall be reborn in the land of the *Philings* (Westerners), and appearing as the great *Jôm-dén-dé* (Spiritual Conqueror), shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try and uproot these misconceptions." Moreover, a prophecy of Tsong-Kha-pa is current in Tibet that "the Secret Doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of Western nations, whose crude ideas of fundamental truths would inevitably confuse and obscure the minds of the followers of the Good Law. But when the Western world is more ripe in the direction of philosophy, the incarnation of *Panchen Rimpoché*

will take place, and the splendour of truth will then illuminate the world." This is the true key to Tibetan exclusiveness.

Christianity versus Science.

"A huge storm has burst on the Church of England" are the words in which the press describes the effect of a sermon by Dr. Barnes, the Bishop of Birmingham, on "Sacramental Truth and Falsehood" in which he "poured a calculated contempt on any doctrine which locates the Presence in the consecrated elements," i.e. the Roman Catholic dogma of Transubstantiation. He also insisted that his Church upholds a theology which has been contradicted by science.

The great Eucharistic Congress held at Chicago in June, 1926, attended by over a million Catholics from all parts of the world, was convened expressly to affirm and do honour to "the central fact of Catholic worship and belief" that the Eucharist is "the Body and Blood of Christ under the appearance of bread and wine," the Transubstantiation

being supposed to occur at the words of consecration by the celebrant priest.*

Last year the Synod of the Dutch Reformed Church dismissed a pastor who publicly denied the literal meaning of the Genesis story of the Serpent in the Garden of Eden (See Glossary on *Nāga*). Dr. Barnes also accepts the dictum of science that man is descended from "some sort of ape-like creature" and thinks that traditional Christian dogma should be readjusted accordingly. (For the Esoteric teaching on human evolution see Appendix). Here, says the press, he "conflicts, not merely with the crudities of Tennessee, but with the teaching of the majority of the Protestant churches," summing up the whole matter thus: "At the present time, when Christianity itself is in dispute, a Church that can find no place for men like the Bishop of Birmingham may lose its increasingly slender hold

* "The rite was adopted by the Christian church from the Eleusinian Mysteries in which wine and bread symbolised Bacchus and Ceres, or Spirit and Matter. The Hierophant Initiator presented symbolically, before the final revelation of the mysteries, wine and bread to the candidate, who ate and drank in token that the Spirit was to quicken Matter: i. e. the divine wisdom of the Higher Self was to enter into and take possession of his inner Self or Soul through what was to be revealed to him. . . . But between this noble rite, as old as symbolism, and its later anthropomorphic interpretation, now known as *Transubstantiation*, there is an abyss of ecclesiastical sophistry."—*Roots of Ritualism in Church and Masonry*. By H. P. Blavatsky.

on the intellectual classes, and dissolve into a party clinging anxiously to a crude Bibliolatry, and a party stretching out appealing hands to Rome to recognise the validity of its Order." (*Review of Reviews*, Dec. 1927).

It is unfortunate that the theologians of the West do not include in their studies even the mere rudiments of philosophy and symbolism. Such disputes as these could not then arise, for they are all based on a dead letter interpretation which is never applied in the East to allegorical writings of a similar character (See "The Tibetan Canon and its Interpretation" *post* p. 126). Even if they went no further back than the early Gnostic Christianity they would find enough to decipher the simpler allegories, because the Gnostics got their teaching from the East. Unfortunately for the West, the Esoteric Christianity of the Gnostics, which included the cardinal twin laws of Re-birth and *Karma*, was supplanted at the Second Council of Constantinople, A. D. 553, by an exoteric system which repudiated both those laws, substituting: (1) the doctrine of the one life on earth followed by a never-ending Paradise or an eternal Hell; (2) For-

givenness of sins through the blood sacrifice of a Saviour; and (3) Uniqueness of the Divine Incarnation as exemplified in the Founder of Christianity. (See Dr. Evans-Wentz in *The Tibetan Book of the Dead*, p. 235). As Mr. R. H. Crompton says in his *Future of Christianity*: "The miserable failure of Christianity is not due to the Eternal Christ, but to the mistaken conception that Jesus was the Christ made flesh. To a greater or lesser extent, depending very largely on our own will, the Christ is in every man." This (reading 'Buddha' for 'Christ'; both words meaning "enlightened") is exactly the Buddhist teaching. The deplorable doctrine of a personal God who gives his Son as a "blood sacrifice" is mainly responsible for the present materialistic state of the West, because it is a degraded externalisation of an esoteric truth *in man himself*.

So strong is this personal element in Christian doctrine that Dr. Gore, late Bishop of Oxford, solemnly laid it down, in a sermon in St. Paul's cathedral (1926) on "Christ Human or Divine?" that: "Everything depends on whether this single

person did live and teach, and work, and die on the Cross, and rise from the dead, as is recorded." *

Yet the modern "Church - Council Christianity" sends out its thousands of missionaries to try and persuade Orientals to abandon their ancient philosophy in favour of these crude and primitive ideas. No wonder that the results of their efforts are such as we now see in China and elsewhere.

Relativity and The Secret Doctrine.

In connection with the threefold human evolution of the Secret Doctrine, mention was made (p. 33-4) of the great change effected in the Western scientific attitude towards Mind and Consciousness by Einstein's General Theory of Relativity. A brief explanation of this theory is therefore added here for the benefit of those who have not looked into it, particularly in that connection.

* The Calvary form of the cross was known and used for mystical purposes thousands of years before the Christian Era. It formed part and parcel of the Initiation Rituals in Egypt and Greece, in Babylon and India, as well as in China, Mexico and Peru. In Egypt the candidate for Initiation was attached to a couch in the form of a cross and plunged in a deep sleep during which his Ego confabulated with the "gods" and "descended into Hell" (Hades). "On the third day he rose again from the dead" (trance) to be initiated by Osiris and Thoth the God of Wisdom. Bacchus, Herakles, Orpheus, Asklepios and all the other visitors of the Temple Crypt, descended into hell and ascended thence on the third day, for they were all Initiates and "Builders of the lower Temple." (*Roots of Ritualism in Church and Masonry*).

Most people have a vague idea that Relativity (See Glossary) has something to do with the warping of light rays in astronomy, but this is only one aspect, although the Initiates have a good deal to say on that subject, e. g.: "The sun is neither a *solid* nor a *liquid*, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the storehouse of universal *life* and *motion*, from which the latter pulsate in all directions, feeding the smallest atom as the greatest genius with the same material unto the end of the *Mâha Yug*" [Great Age. See Glossary]. And again: "Science may go on speculating for ever, yet so long as she does not renounce two or three of her cardinal errors she will find herself for ever groping in the dark." (*Mahâtma Letters*, pp. 164-5).

If we turn to the different writers on Relativity we find that each applies and interprets it according to his own consciousness and training, mathematical, astronomical, scientific, philosophical, or metaphysical. The one who comes nearest to the Esoteric philosophy is Professor Eddington, whose conclusions regarding the Mind we quote at p. 38.

Quite definitely in disagreement with him is Sir Oliver Lodge, who, in a lecture at Liverpool in 1921, said: "Lastly, consider for a moment the relativity of human knowledge. Eddington says, towards the end of his book, *Space, Time and Gravitation*:

The theory of Relativity has passed in review the whole subject of physics. It has unified the great laws which by their position hold a proud place in knowledge, and yet this by itself is only an empty shell. *The reality is in our own consciousness.* There are *mental aspects deep within the world of physics.* We have only regained from nature what man has put into nature. *Everything is relative to human perception.*

"This may be understood, or misunderstood to mean (comments Sir Oliver) that there is no objective reality at all, that things are, as it were, brought into existence by our conceptions of them, that a subjective existence is all the existence we have. *Any such interpretation as that I repudiate...* Objective reality exists, but it is we who interpret it." (*Italics mine.*—B. C.).

Here we can see in a few sentences the wide abyss which still yawns between the Western scientific mind, and the mind of one who, while appreciating the scientific viewpoint, is yet able to soar above

the purely material and grasp intuitively the psychic, philosophical and spiritual applications of a great principle. Lodge presents the unusual phenomenon of an orthodox man of science who in his later years has become a convinced Spiritualist, but has never accepted the principles of *The Secret Doctrine* although he has been familiar with them ever since H. P. Blavatsky's book was published in 1888, and also attended some of her receptions in London at that time. See Glossary on *Spiritualism*.

Eddington, on the other hand, who declares his disbelief in Spiritualism, expresses in the above passage the exact Oriental doctrine of *Maya* (Illusion) which is a main feature of Buddhism and of the *Vedānta* also. As the Initiate K. H. says (*M. Letters*, p. 141): Our doctrines show but one principle in nature, Spirit-Matter or Matter-Spirit, the third, the Ultimate Absolute or quintessence of the other two... This third principle, say the Vedantic philosophers, is the only Reality, everything else being *Maya*, as none of the Protean manifestations of Spirit and Matter, or *Purusha* and *Prakriti*, have ever been regarded in any other light than that of temporary delusions of the senses."

It is just because the five senses (normal in the *Fifth Root Race*) are delusive, that the conclusions and observations of Western science are necessarily and inevitably based on error; whereas those of the trained Seers and Initiates of the East are the result of developing the sixth and seventh senses which rise above illusion. As K. H. says: "Our knowledge is the fruit of millenniums of observation and experience" (p. 160). See also his statement (*ante* p. 75) that the knowledge of the Buddha and the high Planetaries is not even limited to the Solar System; and the description in *The Secret Doctrine* (I, 272-3) of how "the facts of the Esoteric Cosmogony have been checked and verified by thousands of generations of Adepts, i. e. men who have developed and perfected their physical, mental, psychic and spiritual organisms to the utmost possible degree."

Einstein treats Newton's assumptions of absolute Space and Time as untrue, and creates a Space-Time (not a Space and Time) domain; and his calculations are found to be in closer agreement with eclipse observations. Deflection had not been suspected until he predicted it in 1915, and was justified by tests at the eclipses of 1919 and 1922 (C. V. Durell).

The Secret Doctrine postulates Abstract Space, Motion, and Duration as the three aspects of the Absolute. Duration is "the one eternity, not relative, but absolute; whereas Time is finite and can be divided. Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous Æther, the boundless, infinite Space" (Sk. *Akâsha*).*

The Tibetan Canon and Its Interpretation.

The difficulty of understanding ancient scriptures, especially those of the East, without a key to to their symbology, is well illustrated by the following communication. It was written by a very learned Tibetan Chohan-Lama, "than whom no-one is more deeply versed in the science of esoteric and exoteric Buddhism," in reply to enquiries concerning statements in the works of Western writers:—

"In the first place, the Sacred Canon of the Tibetans, the Kah-gyur and Tan-gyur, comprises one thousand seven hundred and seven distinct

* "The Circle is the symbol of the Divine circumscribing Itself so as to become manifested to us. Without it we gaze on boundless Space, incomprehensible, and void of any idea to our minds."—*Speculative Masonry*. By A. S. MacBride, J. P.

A monochrome photograph of a seated Buddha statue, likely from Thailand (Siam). The Buddha is depicted in a meditative posture (Padmasana). The right hand is raised to chest level with the palm facing forward and fingers slightly spread, a gesture known as Bhaya-mudra or 'The Blessing of Fearlessness'. The left hand rests on the lap. The Buddha has a serene expression with closed eyes and wears a tall, ornate crown (Mukuta). The statue is set against a plain, light-colored background.

A Siamese Buddha.

This figure shows the right hand in the attitude called "The Blessing of Fearlessness." Fearless (*Abhaya*) is an epithet given to every Buddha.

The Secret Doctrine postulates Abstract Space, Motion, and Duration as the three aspects of the Absolute. Duration is "the one eternity, not relative, but absolute; whereas Time is finite and can be divided. Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous Ether, the boundless, infinite Space" (Sk. *Akasha*). **A Siamese Buddha.**

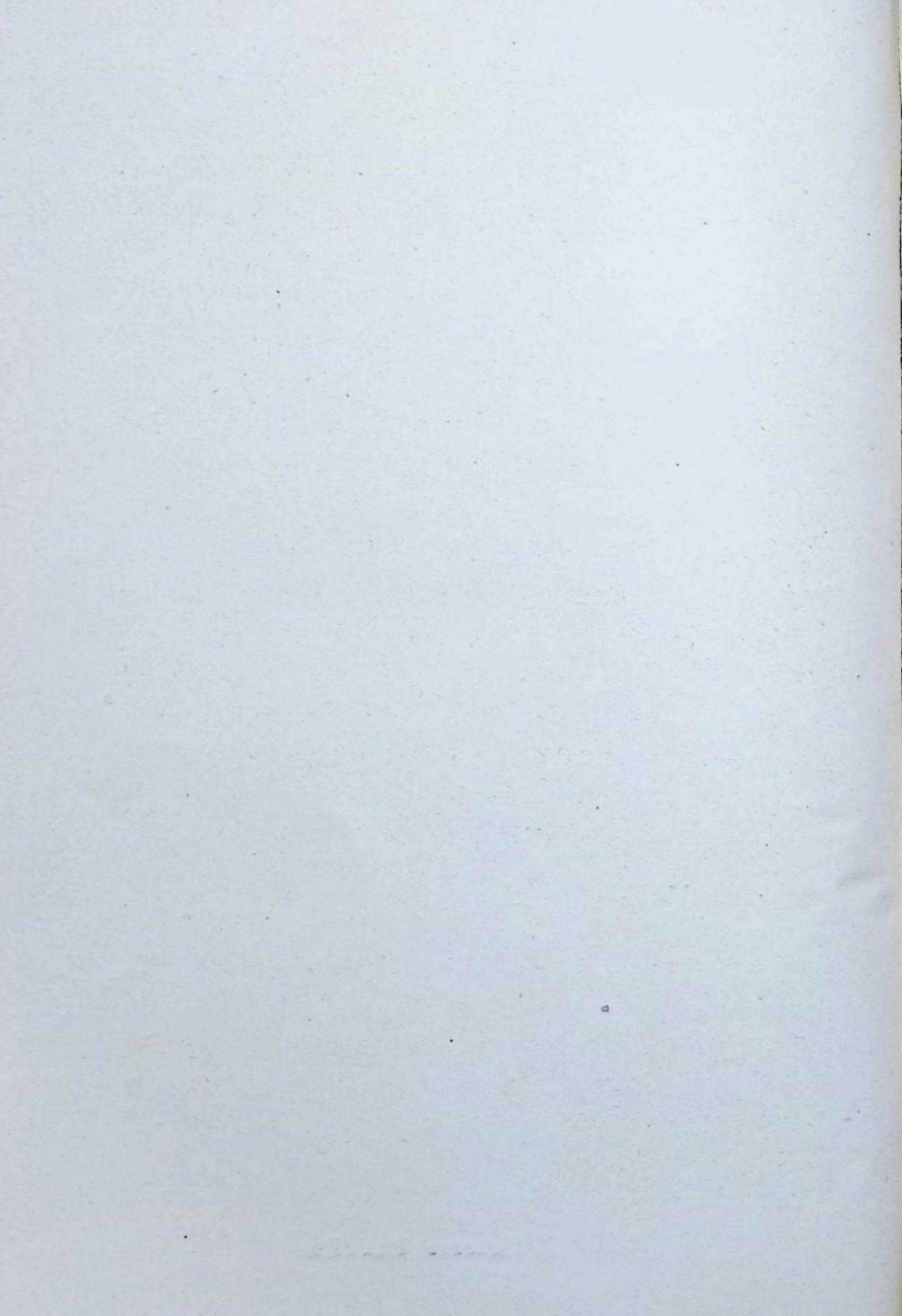
This figure shows the right hand in the attitude called "The Blessing of Fearlessness." **The Blessing of Fearlessness (Abhaya Mudra)** is an epithet given to every Buddha, especially those of the East, without allusion to their symbology, is well illustrated by the following communication. It was written by a very learned Tibetan Chohan-Lama, "than whom no-one is more deeply versed in the science of esoteric and exoteric Buddhism," in reply to enquiries concerning statements in the works of Western writers:—

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A Siamese Buddha.



works—one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

“Could they even by chance have seen them, I can assure the enquirers that the contents of these volumes could never be understood by anyone who had not been given the key to their hidden meaning.

“Every description of localities is figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial* or hieratic system is child’s play to the deciphering of our sacred puzzles. Even in the volumes to which the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records.

“If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist*

* Indigenous. Ok. *en*, in, and *chora*, a country.

Records of the Western World [Beal], and *Buddha and Early Buddhism* [Lillie] — whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and successors of the Abbés Huc and Gabet, and others, must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Shakya Thub-pa.

“It is true, as stated by a correspondent, that the Buddha ‘insisted upon Initiation being thrown open to all who were qualified’; such was the original design put for some time into practice by the great Sangyé, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Asoka, the great supporter of our religion, had left the world, the Arhat Initiates, owing to the secret but steady opposition of the Brahmans to their system, had to drop out of the country one by one and seek safety beyond the Himâlayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist Initiates of the Mysteries and

Esoteric system of the Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Sâkyamuni. These ascetics had dwelt beyond the Himâlayan ranges from time immemorial. They are the direct successors of those Aryan sages who, instead of accompanying their Brahman brothers in the prehistoric emigration from Lake Manasarowar across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Aryan Esoteric doctrine and our Arahât doctrines are found to be almost identical.... Since the days of the earliest Universal Mysteries up to the time of our great Sâkya Tathâgata Buddha, who reduced and interpreted the system for the salvation of all, the Divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory Mysteries."

When H. P. Blavatsky reached India from New York (where a "Theosophical Society" for studying occult subjects was started by some of her students in 1875) her first care was to re-reorganize it with the

additional title of Universal Brotherhood. The Constitution was drawn up at the palace of the Maharajah of Vizianagram, Benares, on December 17th, 1879, mainly with the object of putting into practical form for India the Buddha's plan, which had been defeated by the aforesaid "steady opposition of the Brahmans." Therefore, in addition to the broad general platform of promoting international brotherhood irrespective of religious or other distinctions, the society was divided into three sections: (1) The Initiates in Esoteric Science and Philosophy, who were to form a Supreme Council; (2) Those who had passed the preliminary tests, and proved their devotion and ability to carry out the teachings in their own lives; (3) Probationers, who would have to prove their "ability to conquer evil habits and unwarrantable prejudices". Admission was on the usual Esoteric and Masonic basis with passwords, signs, and pledge of secrecy concerning the teachings; any concern with politics, and especially Socialism or Communism "which it abhors," was disclaimed; and offences against the penal laws of the country of residence involved expulsion.

Unfortunately it was found impracticable to carry out this plan, owing to the opposition of the president Colonel Olcott, Messrs. Sinnett, Hume, and others of Western birth, who objected to the Oriental discipline and wanted a purely exoteric society on Western lines. They even refused to study esoteric philosophy under the learned Vedantist Subba Row, an advanced pupil of the Initiates, because he was an Indian. A final effort was made in 1888, when H. P. Blavatsky founded the Eastern or Esoteric School in London, and an Inner Group of twelve chosen pupils, both being under the immediate direction of her own teacher, the Initiate M. (see *ante* p. 86). This also failed, H. P. B. was "recalled" in 1891, and the T. S., E. S., and I. G., being left without inner guidance, speedily broke up into factions and became useless for esoteric work (See *Voice of the Silence*, Peking Edn. 1927, p. 101).

APPENDIX.

The Buddhas and the Root Races.

At the time the *Mahatma Letters* were written very little of the Esoteric teaching regarding Evolution had been given out, hence they contain only fragmentary references to the fundamental Septenary principle as applied to the Universe and Man. For the present purpose it is sufficient to say that there are seven complete Rounds or cycles of evolution corresponding to the seven principles in man; that there are seven Root Races in each Round; and that these again are divided into sub-races, and family races, always septenary. We are in the Fourth Round corresponding to the principle of Desire (Sk. *Kama*), and the Aryan is the Fifth Root Race corresponding to Mind (Sk. *Manas*), which arose in Asia about a million years ago. The Mongolians belong to the highest (seventh) sub-race of the Fourth or Atlantean Root Race; the Europeans being the Fifth Sub-Race of the Fifth Root Race, now definitely on the decline; while the Americans, with their mixture of races, are in the melting-pot out of which the Sixth Sub-Race

of the Aryan will arise. Thus, when Buddha is spoken of in these letters as a Sixth Round man, it means that *he is two Rounds or complete cycles of evolution ahead of our present humanity (i. e. millions of years) in the Round which corresponds to the principle of Buddhi; that is to say, he is a complete embodiment of the quality of Compassion which is the essence of Buddhi or the Spiritual Soul.*

The following passage will now be clearer (p. 157):—"At the beginning of each Round, when Humanity re-appears under quite different conditions from those afforded for the birth of each new race and its sub-races, a 'Planetary' [*Dhyan Chohan*] has to mix with these primitive men, and to refresh their memories and reveal to them the truths they knew during the preceding Round." They have forgotten because they cannot bridge the gap in consciousness, even between one birth and another, whereas a Buddha or Planetary can even bridge the enormous gap between one Round and another. "Every race had its adepts; and with every new race we are allowed to give out as much of our knowledge as the men of that race deserve. The last (Seventh) Race will have its Buddha, as every

one of its predecessors had; but its adepts will be far higher than any of the present race, for among them will abide the future Planetary, the *Dhyan Chohan*, whose duty it will be to instruct or 'refresh the memory' of the first race of the Fifth Round men after this planet's obscuration. Not only were not the 'Races' *invented* by us, but they are a cardinal dogma with the Lama Buddhists and with all who study our Esoteric doctrine."

Instructors of the Seven Root Races.

In reply to an Indian enquirer, at the time Mr. Sinnett's book was published, H. P. Blavatsky wrote: "What Mr. Sinnett meant by the two passages on pages 144, 146 of his *Esoteric Buddhism*, was that Gautama was the fourth Buddha, i. e. 'Enlightened', while he was the fifth spiritual teacher. The first 'teacher' of this 'Round' on this planet was a *Dhyan Chohan*. As a Dhyan Chohan he belonged to another System [i. e. Planetary Chain of evolution] and was thus far higher than a Buddha. As, however, in ordinary language, all spiritual teachers are called 'Buddha', Mr. Sinnett speaks of Gautama as the fifth Buddha. To be more accurate, it must be said that Gautama was the fifth spiritual teacher in this 'Round' on this planet, while he

was the fourth who became Buddha. The one who will appear at the close of the Seventh Race—at the time of the occupation of the next higher planet by humanity—will again be a Dhyān Chohan. The passage of humanity into a planet, and its going therefrom to another, are two critical junctures necessitating the appearance of a Dhyān Chohan. At its first appearance, the seed of 'spiritual wisdom' has to be implanted and then carried on the next planet, when the period of obscurity of the inhabited planet approaches. The intervening disturbances, caused by racial cataclysms, on the globe, do not destroy the seed, and its growth is ensured by the appearance of the intermediate Buddhas."—*Theosophist*, August, 1884.

Again, in a letter to Mr. Sinnett, discussing Mr. Rhys Davids' *Buddhism*, she says:—"Gautama was the fourth Buddha and the twelfth *Bodhisattva* of this *Yug* [the *Kali Yuga* or Black Age] of our earth. He was the fourth Buddha of the closing Fourth Race between the Fourth and the Fifth.* The fifth or Maitreya Buddha will come after the partial destruction of the Fifth and when the Sixth Race

* This would account for the Mongolian races, who are remnants of the Fourth Race, being the most devoted Buddhists. - See *ante* p. 15.

will be established already for some hundred thousands of years on earth between the utter close of the remnants of the Fifth and the Sixth, and therefore he is called the *fifth* Buddha. The sixth will come at the beginning of the Seventh Race, and the seventh at its end, perhaps half a million of years before its close—when the final ultimate secrets will be revealed. *

“The number of Dhyani Buddhas or Chohans is infinite, but only *five* are practically acknowledged in *exoteric* Buddhism and *Seven* in esoteric teachings.” [These Seven are the seven Rays from *Âdi-Budha* or the Unmanifested and Unknowable primordial Wisdom.—B. C.] “Seven Dhyân Chohans are appointed at the beginning of every *Round* to incarnate as *Bodhisattvas* beginning by world A, then B, etc. The first corresponds to the Buddha of the First Race and, being its protector, incarnates at a needed moment and then becomes a Buddha. The *Second* becomes a *Bodhisattva* at the Second Race and does the same on every planet. The third, etc., reappearing each *seven* times. Thus :—

*In view of these figures, accepted in Esoteric *Mahâyâna* and Hindû chronology, the absurdity of the present “neo-theosophical” doctrine of an imminent appearance of a “World Teacher” who will embody both Maitreya and Christ, is evident. It is merely a new form of Adventism.

DHYANI BUDDHA OR DHYAN CHOCHAN	REINCARNATED AS A BODHISATTVA	REAPPEAR AS A MANUSHI (HUMAN) BUDDHA
1. <i>Vairocana.</i> Tib. Nam-nang.	1. <i>Samantabhadra.</i> Tib. Kuntu-zang-bo. (end 1st Race)	1. <i>Kraku-Chanda.</i> Tib. K'or-wa-jlg.
2. <i>Akshobya.</i> Tib. Mi-kyō-ba.	2. <i>Vajrapani.</i> Tib. Chana-dorjé. (end 2nd Race)	2. <i>Kanaka Muni.</i> Tib. Ser-t'ub.
3. <i>Ratnasambhava.</i> Tib. Rin-jung.	3. <i>Ratnapani.</i> Tib. Chana-rin-chen. (end 3rd Race)	3. <i>Kāsyapa.</i> Tib. Ō-sung.
4. <i>Amitābha</i> Tib. Nang-wa-ta-yé.	4. <i>Avalokitesvara.</i> Tib. Chenrésī. (end 4th Race)	4. <i>Sakya Muni.</i> (<i>Gautama</i>) Tib. S'akya-t'ub-pa.
5. <i>Amogasiddha.</i> Tib. Ton-yō-trub-pa	5. <i>Visvapani.</i> Tib. Chana-na-ts'og.	5. <i>Maitreya.</i> Tib. Cham-ba,
6.	6.	6.
7.	7. <i>Mystery Names.</i>	7. *

* Elsewhere H. P. B. gives *Dharmaprabhasa* as "the name of the Buddha who will appear during the 7th Race."—*Theos. Gloss.* 100.

From *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 242-3. London: T. Fisher Unwin, 1925.

Individuality and Personality.

Replying to a number of questions on Evolution, Consciousness, and the Ego, M. says:—“The whole individuality is centred in the three middle, or third, fourth, and fifth principles, [*i. e.*, *Prana* (Life), *Kama* and *Manas* in the sevenfold classification of *The Secret Doctrine*.—B. C.]. During earthly life it is all in the fourth, the centre of energy, volition—will [*Kama*]. Mr. Hume [Mr. Sinnett’s colleague] has perfectly defined the difference between personality and individuality. The former hardly survives [the *Anatta* doctrine of Southern or *Hinayâna* Buddhism really refers to this *evanescent personality*, which *does* virtually disappear at death; but that school does not distinguish between it and the *individuality* or immortal Ego—B. C.]—the latter, to run successfully its sevenfold and upward course has to assimilate to itself the eternal life-power residing but in the seventh [*Atma*] and then blend the three (fourth, fifth, and seventh) into one—the sixth [*Buddhi*—the Spiritual Soul]. Those who succeed in doing this become Buddhas, Dhyan Chohans, etc. The chief object of our struggles and *initiations* is to achieve this union while yet

on this earth. Those who will be successful have nothing to fear during the fifth, sixth, and seventh Rounds [of human evolution.—B. C.]. But this is a mystery. Our beloved K. H. is on his way to this goal—the highest of all beyond us on this sphere." He reached it at the final Initiation referred to by M. in a later letter quoted at p. 78, *Mahatma Letters*.

This union with *Buddhi*, the sixth or spiritual principle in man, of which M. here speaks, is one of the great teachings of the Brotherhood, and is referred to in H. P. Blavatsky's *Secret Doctrine* as the achievement of those Great Beings who have since remained to help humanity towards the same goal. The Buddha himself was so named because he had become one with his own *Buddhi*, and he stands as the supreme example of that great achievement.

Man's Power to Develope Prematurely.

In the course of answers to questions on Evolution, K. H. says (*ibid* p. 96):—"The scheme with its septenary details would be incomprehensible to man had he not the power, as the higher Adepts have proved, of prematurely developing his sixth and seventh senses [corresponding to *Buddhi* and

Atma.—B: C.]—those which will be the natural endowment of all in the corresponding Rounds. Our Lord Buddha—a Sixth Round man [ours is the Fourth Round.—B. C.]—would not have appeared in our epoch, great as were his accumulated merits in previous re-births, but for a *mystery* *clearly* no one can be more than one Round ahead of his kind. And Buddha only forms an exception by virtue of the *mystery* (p. 99). The degrees of an Adept's initiation mark the seven stages at which he discovers the secret of the sevenfold principles in nature and and man and awakens his dormant powers."

"Save a few exceptional cases of the initiated, such as our Tashi Lamas, the *Bodhisattvas*, and a few others, no monad ever gets re-incarnated before its appointed cycle." (p. 176). The fact that the Tashi Lamas are Initiates should be noted in connection with what is said on pp. 66. *et seq.*

Buddha Siddârtha.

Siddârtha the name given to Gautama; the Prince of Kapilavastu, at his birth, is an abbreviation of *Sarvâthasiddha* (realisation of all desires). Gautama, which means "on earth (gâu) the most

victorious (tama)" was the sacerdotal name of the *Sākya* family, the kingly patronymic of the dynasty to which the father of Gautama, King Suddhodhana of Kapilavastu, belonged. In the title *Sākya-muni*, the family name means the "Self-potential Race," and *Muni* a Sage "mighty in charity, isolation and silence." The Tibetan for *Sākya-muni* is *Tub-pa Sangyé* (The Mighty or Capable One, liberated and enlightened). The 5,000 *Jātakas*, or events of his former births, read esoterically, and not literally, contain a perfect history of evolution on this earth, *pre* and *post* human.

The selection of the *Sākya* family and his mother *Māya*, as "the purest on earth," is in accordance with the model of the nativity of every Saviour, God, or deified Reformer. The tale about his entering his mother's side in the shape of a white elephant is an allusion to his innate wisdom, that being the symbol of every Bodhisattva. The statements that at his birth the infant took *seven steps* in four directions, that an *Udumbara* flower bloomed in all its rare beauty, and that the *Nāga* kings forthwith preceeded "to baptise him," are all so many allegories in the phraseology of the

Initiates and well understood by every Eastern Occultist. The whole events of his noble life are given in occult numbers, and every so-called *miraculous* event—so deplored by Orientalists as confusing the narrative and making it impossible to extricate truth from fiction—is simply the allegorical veiling of the truth. He reached Buddhahood—i. e. complete enlightenment—entirely by his own exertions. The Northern Esoteric Doctrine claims that he renounced Nirvâna and the *Dharmakâya* vesture to remain a “Buddha of Compassion” within the reach of the miseries of the world. And the religious philosophy he left to it has produced for over 2,000 years generations of good and unselfish men.

Bodhidharma : Doctrine and Arhat.

Bodhidharma (Ch. P'u-t'i-ta-mo) from *Bodhi* (Wisdom) and *Dharma* (Law), is the Archaic Wisdom-Religion which was brought to this planet by the progressed Egos from previous cycles of evolution, and is now in the custody of the Trans-Himâlayan Initiates.

The “Three Refuges” in Buddhism are *Buddha*, *Dharma*, and *Sangha*, i. e. The Buddha, the Law he taught, and the Order he founded. In the

Mahâyâna they take a more universal and altruistic form:—(1) The whole company of Buddhas; (2) The Bodhisattvas and all who work for the salvation of mankind; (3) The Dharmakâya, or Body of the Law, which contains the essence of the wisdom of all the Buddhas, i. e. The Wisdom-Religion. (See Johnston's *Buddhist China*, p. 152).

Bodhidharma is also the name of a great Buddhist Arhat *Kshatriya*, the son of a king. He was so named by his *Guru Panyatara* because of his knowledge of the Wisdom-Religion, and was the twenty-eighth Indian and the first Chinese Patriarch. He founded the Esoteric *Tien-tai* School and the *Zen* mystic sect in China, where he lived about 520 A. D. at the monastery of Shao-lin in Honan. His name in Chinese is usually abbreviated to *Tamo*. "It is this Indian sage, this searcher of hearts and scorner of books, who is regarded as the founder, in China, of the Ch'an or Contemplative school of Buddhism. 'You will not find Buddha in images or books,' was the teaching of the venerable Tamo. 'Look into your own heart: that is where you will find Buddha.'" (*Buddhist China*, p. 83). Bodhidharma is often represented in Chinese Glyptic art carrying

the famous *Pātra* (Buddha's beginning Bowl) the Holy Grail of Buddhism.

The "Seals of the Heart".

Mr. Johnston goes on to explain that the Chinese term *hsin* (heart) has a very complex significance and "may be regarded as the keyword of the Ch'an Buddhism which has for many centuries dominated Chinese religious thought." The expression *shou hsin yin* (Seals of the Heart) is often met with in the lives of the Ch'an patriarchs and abbots, who hand over these mystic "seals" to their successors when they die. The expression stands for the secret or esoteric doctrine of the Buddha, the *Tsung-men*, which proceeded from his *heart*, whereas the *Kiau-men* (esoteric) was the product of his head or brain. In Tibet they are known respectively as "Heart and Eye" Doctrine. The Tibetan for *hsin* is *nam-shé* (Sk. *Citta*) and *nam-shé-deñ* means "the heart as the basis of consciousness," while *nam-shé-tsam-pa* is "one possessed of only the *Vijñāna*" (*Buddhi-Manas*); see Glossary, *Alaya*. This training throughout the East, and especially in Northern Buddhism, to look inward instead of outside oneself, for the Immanent instead

of the Personal God and Saviour, is what gives the East its great advantage in all things spiritual over the more personal and materialistic West.

Esoteric Evolution and the Darwinian Theory

The Evolution of Man is an infinitely vaster and more complicated process in the Esoteric than in the modern Darwinian scheme. The latter concerns itself only with the purely physical aspect, whereas the former includes also the monadic or spiritual and the mental.

When H. P. Blavatsky published *The Secret Doctrine* in 1888, Huxley had not ventured to assign a greater age to man than 100,000 years, whereas Professor Keith in his recent book, *The Antiquity of Man*, places his origin in the Eocene Age, which he estimates to have been some 4, 500,000 years ago. These figures approximate closely to to the four Ages of the Hindû *Mahābharata*, amounting to 4, 320,000 years. In *The Secret Doctrine* the Esoteric Geological Chronology covers 320,000,000 years, and the author says: "The Tertiary Atlantean part-cycle, from the 'apex of glory' of that Race in the early Eocene to the great mid-Miocene cataclysm, would appear to have

lasted some three and a half to four million years" (II, 710). Professor Keith also suggests that man and the anthropoid ape sprang from a common ancestor, the *Homo Primigenius*, as distinguished from the *Homosimius Precursor* of Owen and Darwin; in fact he all but suggests that man was the first anthropoid, *The Secret Doctrine* not only asserts this definitely, but goes much further, for it says:

"Man, or rather that which becomes man, passes through all the forms and kingdoms during the first Round and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth Round, in the present series of life-cycles and races, Man is *the first form that appears thereon*, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develope and continue its further evolution through man*. During the three Rounds to come, Humanity, like the globe on which it lives, will ever be tending to reassume its primeval form, that of a Dhyan Chohanian Host. Man tends to become *a God* and then—GOD, like every other atom in the Universe." (I, 159).

It will at once be seen that Man here occupies an entirely different position from that assigned to him by science, being the *earliest* instead of the latest in the evolutionary process.

“How, if the anthropoid and *Homo Primigenius* had, for the sake of argument, a common ancestor (in the way modern speculation puts it) did the two groups diverge so widely from one another as regards mental capacity? True, the Occultist may be told that in every case Occultism does what Science repeats: it gives a *common* ancestor to ape and man, since it makes the former issue from primeval man. Aye, but that ‘primeval man’ was *man* only in external form. He was *mindless* and *soulless* at the time he begot, with a female animal monster, the forefather of a series of apes.” (II, 189.).

This “sin of the Mindless” occurred eighteen million years ago in the Third Root Race (Lemurian), after the separation into sexes and before the third stream of man’s evolution—that of Mind—entered and made him a reasoning, responsible being. In the Fourth Root Race—the Atlantean—when man reached the lowest depths of materiality, the “sin of the Mindless” was renewed, this time with full

knowledge and responsibility. The anthropoid apes are the degenerate descendants of unions between these Atlanteans and "half-animal monsters bred by the sin of the Mindless . . . Many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies." (S. D. II, 303).

The pernicious doctrine of Birth Control, now given worldwide publicity by such writers as Dr. Marie Stopes, is a lamentable result of modern scientific ignorance of this terrible karmic heredity. It is causing untold mischief, moral and physical, among the rising generation, particularly in America, where the youth of the nation is being debauched by the indiscriminate use of contraceptives by unmarried girls as well as wives. Owing to the difficulty of getting a clear idea of the whole subject from *The Secret Doctrine*, I have summarised it in a monograph with explanatory comments.* It is against these evils that the Trans-Himalayan Initiates fight incessantly for the future salvation of humanity; for their ancestors were the "Sons of

* "*The Secret Doctrine*" on the Problem and Evolution of Sex. By Basil Crump. The Blavatsky Pamphlets: No. 2.

Wisdom" created by *Kriyasakti* (see Glossary) in the early Third Race.

Finally, it should not be forgotten that, to the Esotericist, Mind is an informing principle, whereas to the scientist it is but a product of the brain, although, as we have seen, this view is rapidly being modified. "That which lives and thinks in man and survives his frame, the masterpiece of evolution, is the 'Eternal Pilgrim,' the Protean differentiation in space and time of the One Absolute 'Unknowable'" (S. D. II, 728).

Menace of "Monkey-Gland" Surgery.

One of the most menacing of modern scientific developments, in view of the Esoteric version of evolution, is the "monkey-gland" surgery of Dr. Voronoff. The horror and danger of his methods lies in the grafting of the sex-glands of an ape on to the descendants of the men who produced it through misuse of the sex function in the far past. The method is termed "Rejuvenation", but a medical critic asserts that the real object is "to accentuate sex-desire . . . Rejuvenation is bestiality made respectable."

Confirming the Esoteric teaching, this writer adds :

"It is now held by many leading scientists, including Prof. Max Westenhöfer, the custodian of the Pathological Museum of the Berlin University, that *the anthropoid ape is descended from man and not man from the ape*. One of the main reasons for this belief rests on the fact that in its foetal life, before it is born, the chimpanzee and other apes pass through a 'human stage,' in which they are indistinguishable from women-borne children; it is only later in their development that they lose this resemblance and become ape-like.

"If, therefore, man, through fusion with lower types, became ape-like in the past, there is no logical reason why monkey-grafts should not cause him to become ape-like in the future."

Dangerous Tantrika Teachings.

Another and more subtle aspect of this menace is seen in the indiscriminate popularisation of Hindu *Tantrika* or *Hatha Yoga* (see Glossary on *Dugpa* and *Yoga*). For instance, in *The Way of Power*, the authoress, L. Adams Beck, describing the dangerous *Pranayâma* or breathing exercises of that school, writes (p. 193):

"Think always of the force at the base of the spinal column while you do this breathing. . . It is taught that along the lines of this discipline all the sexual forces can be eventually transmuted into purest energy."

How perilous it is to follow such directions will be seen in our Glossary on *Kriyashakti* (4) *Kundalini*; for that power can as easily kill as it can create, and if the unwary dabbler escapes death he is almost certain to become the victim of moral degeneration.

Mrs. Alice Bailey, who claims the psychic co-operation of a "Tibetan Brother", speaks in *Initiation Human and Solar* (p. 204) of "the transference of the fire [*Kundalini*], which now normally vitalises the generative organs, to the throat centre. . . ." This has led in many cases to strangulation. She adds: "Many initiates have attained their objective when duly and wisely participating in the marriage relation." This is absolutely untrue of any Initiate or even student or probationer of *Raja Yoga*, to whom such practices are strictly forbidden, not only on moral but scientific grounds (See *Practical Occultism* p. 5, rule 8; *Occultism v. The Occult Arts*, pp. 17-20. Blavatsky Pamphlets, No. 4). They are sanctioned in the *Tantrika* or Black magic school, the Red (*Dugpa*) Sect of Lamaism.

An Asiatic Buddhist Union.

The idea of a great union of Asiatic Buddhist Peoples to combat Western materialism is to be found in Dr. F. Ossendowski's book on Mongolia and its mysteries, *Beasts, Men and Gods*. In the spring of 1921 he was with Baron Ungern von Sternberg at Urga, and quotes him as follows:—"In Asia there will be a great State from the Pacific and Indian Oceans to the shores of the Volga. The wise religion of the Buddha shall run to the north and the west. It will be the victory of the spirit (p. 265) Into this State must come the Chinese, Mongols, Tibetans, Afghans, the Mongol tribes of Turkestan, Tartars, Buriats, Kirghiz and Kalmucks. This State must be strong, physically and morally, and must erect a barrier against revolution and carefully preserve its own spirit, philosophy and individual policy. If humanity, mad and corrupted, continues to threaten the Divine Spirit in mankind, to spread blood and to obstruct moral development, the Asiatic State must terminate this movement decisively and establish a permanent, firm peace." (p. 247. 17th edn. March, 1923).

And the author himself writes at p. 296: "Awakened Asia is full of enigmas, but it is also full of answers to the questions set by the destiny of humankind. This great continent of mysterious Pontiffs, Living Gods, Mahâtmas, and readers of the terrible book of Karma, is awakening; and the ocean of hundreds of millions of human lives is lashed with monstrous waves."

歡迎

英國古里渣夫人及其眷屬之辭

佛與眾生原無差別或悟或迷聖凡分列一念僥興圓明欠缺
惑業苦輪循環弗絕群尋憫之隨機演說令復本源永除惱熱
後五百年人根闇劣堅固鬭爭誰能挫折幸彼歐西誕此英哲
密海優游得傳秘訣豎精進性出廣長舌徧覆寰球闡揚經偈
俾諸有緣悉餐禪悅欲濟時艱唯斯最切願共高賢光大遺烈
甘露宏施法界清涼

北京宏慈廣濟寺住持釋現明和南敬撰
中華民國十有五年夏歷丙寅春二月中泮寂旦

PART OF GROUP AT KWANG TZE TEMPLE.



1 2 3 4 5 6 7 8

1. Mr. Basil Crump.
2. Miss C. Davey.
3. Mrs. Leighton Cleather.
4. Mr. Wang Tze Yu, Secretary-Interpreter to H. S. H. The Tashi Lama.
6. Mr. Kang Fu An, member of the Tashi Lama's Suite.
5. (behind 6) Mr. Hsiang-Lo Wang.
7. Mr. Wang Ming Ching (son of No. 4).
8. Mr Graham Cleather.

A Buddhist Reception at Peking.

When Mrs. Cleather and her party came to Peking from India, receptions were held in the spring of 1926 at four of the principal Buddhist temples. The Address of Welcome reproduced on the opposite page was inscribed on a large scroll and presented by the Abbot of the Kwang Tze Temple. Among those present were many prominent Chinese, Japanese, and Tibetan Buddhists, including some of His Serene Holiness the Tashi Lama's personal suite.

Having spoken of the beneficent results which followed the Buddha's life-long ministry, and the wars and other miseries which have oppressed humanity in later times, the Abbot says that "a Great Light had appeared in the West for the good of all" (i.e. the Esoteric Philosophy taught by H. P. Blavatsky) and that this Light was now embodied in Mrs. Cleather, her disciple (*Upāsika*). "Mrs. Cleather has devoted many years to the study of Esoteric Buddhism, and learnt the hidden truths reserved for the privileged few. She has since preached the Law of the Buddha, so that all those who were destined by their Karma to benefit by the effort, might enjoy the blessings of the Lord. What she is doing is the only way to solve the problems of the world at the present day; and I shall be glad to participate in this great work, and let the blessings of the Lord be enjoyed by all, so that the Sphere of the Law (*Dharmadhātu*) may become pure and clean."

Signed by HSIEN MING *Upādhyāya*,

March 24, 1926.

Abbot of Kwang-Tze Temple, Peking

The Missionary Question in the Orient.

Since the first edition of this book appeared, two of the leading authorities in China, Mr. L. C. Arlington, and Mr. Moore Bennett, have expressed views which form a striking corollary to the second paragraph on p. 114. Mr. Arlington is the senior American resident in Peking, and joined the Chinese Navy in 1879 under the great Viceroy Li-Hung-chang. In 1884-5 he took part in the Franco-Chinese war, afterwards serving the Chinese Imperial Maritime Customs for 20 years and the Chinese Postal Administration for 25 years. He is now in retirement, writing his memoirs from which he kindly permits us to quote extracts on the Missionary Question.

In sending these, Mr. Arlington, after reading the first edition of this book, writes:

"I have read it through carefully, and must say that it is the finest thing I have ever had the good fortune to read. During my fifty years in China I have travelled practically all over the country, mixing with all classes of the people, and having many interesting conversations with monks and Buddhists generally, and I can conscientiously say that what Mrs. Cleather and you say about the Buddhist religion has impressed me deeply. I wish I could say so much for some of the other religions! I was most particularly interested in the passage "Cause and Effect." Reason tells

us that the Universe is a Cosmos, and is therefore governed by Law; so that when we see that some persons secure extraordinary results by mental or spiritual methods, our inference is that we can do exactly the same thing, because the law is no respecter of persons. That this is being done every day all the time, everywhere, is apparent to everyone who has taken the trouble to ascertain the *facts*.

The Septenary Law in the Apocalypse.

"But what has struck me as most extraordinary, is the Septenary principle applied to this Universe and Man (Appendix, p. 125): Has this any relation to what is stated in *Revelation*, where we are told: 'And there were seven lamps burning before the throne, which are the seven spirits of God'?* These seven spirits are eternally involving and evolving the seven active Principles of the Universe. Each planet has its own particular individual

* *The Revelation of St. John the Divine* is a Book of Initiation written in symbolical language and based on the ancient Mysteries. But, as H. P. Blavatsky points out in *Roots of Ritualism in Church and Masonry*: "Between John the 'Divine', the 'Seer' and the writer of *Revelation*, and John the Evangelist, there is a great difference, as the latter is a creation of Irenæus, along with the Fourth Gospel. The *Apocalypsis* was written centuries B. C. and only re-edited before receiving canonical hospitality. This John, or *Oannes*, was the accepted patron of all the Egyptian and Greek Gnostics who were the early Builders or *Masons* of 'Solomon's Temple', (as earlier, of the Pyramids) from the beginning of time."

physical force and this physical force exerts a spiritual influence in accordance with the nature of the individuality in the family of planets."

Mr. L. C. Arlington on Mission Work in China.

"I take this opportunity, however, to give you a few extracts from my forthcoming book (*Through the Dragon's Eyes*) on the unfortunate Missionary Question in China :—

"The missionaries can never make the Chinese believe, as hitherto, that Christianity and science which doom human beings to endless struggles in trying to control and subdue nature and conquer other peoples, is better than their own philosophy and religion which teaches that peace and the Brotherhood of mankind, as well as mutual sympathy, is the fundamental idea behind it. In the philosophical system possessed by China, every part is so interwoven and intergrown, that to detach one part endangers the whole organism. Religious currents are less dependent upon the peculiar characteristics of a people which remain ever the same, than upon the changing circumstances; and thus the Chinese people also may be assumed to have passed through times wherein they sought salvation in mysticism.

"The missionaries generally compare the most vicious Chinese with the most exemplary Christian. There is as large

a percentage of good folk in China, Japan and India as there is in America and England.

Buddhism the Best Religion for China.

"The Buddhist religion is and always has been, the best for a people like the Chinese. The most brilliant artists, the most exquisite dreamers, and the most pious subjects have been drawn from that religion in China.

"The Chinese people as a whole, are not really so much anti-foreign, or anti-missionary, as they are anti-*interference* in their affairs. The trouble is that the missionaries fail to realise that the Chinese have been a civilized cultured race for thousands of years; and instead of treating them with consideration and tact, and attempting to introduce gradually the civilization of the white man to the civilization of the Chinese, the missionaries have regarded them as a race of barbarians on a par with bushmen, and have run roughshod over their most cherished ideas and most highly prized customs, treating them, in fact, with ill-disguised contempt.

"As there are several millions of criminals in the United States of America (as compared with a few thousands in Buddhist countries) making the country bear the huge financial loss of Gold \$ 3,000,000,000 yearly, it is manifestly absurd for American missionaries to come to China under the pretence of

civilizing a people that *does not want them*. The habit of considering one religion (your own) as true and all others false, is as old as the religions themselves.

“Possibly as good a definition of religion as we can find is Carlyle’s saying; ‘His religion at best an anxious wish.—like that of Rabelais, a great Perhaps’. The Chinese wish for, and believe in the ‘great Perhaps’ just as we do, whether they are converts to Christianity or not.”

Mr. Moore Bennett on Christianity in China.

In the *Atlantic Monthly* for August 1928, Mr. Moore Bennett begins by saying that an article entitled “A Missionary Audit” (*Atlantic*, Dec. 1927) “leaves unsaid a vast deal not generally known by the American and British public (who for the most part support these mission efforts).” He has lived and labored in China some thirty years and in that time has dwelt in every one of the eighteen provinces. In the course of his article he writes:

“Even if we put aside the bewilderment that must beset the minds of the Chinese at having one hundred and thirty different forms of the same religion thrust at them by hundreds of more or less earnest and more or less mediocre teachers (few of whom are sufficiently educated in Oriental doctrines to enable them to approach the subject nearest their hearts by any avenue accept-

able to the Oriental mind), the difference between the doctrine taught and that lived by the teachers must surely seem to the Chinese a species of that madness which most of them sincerely believe characterizes all things Western."

"The Protestants usually teach the Chinese in the mission schools their own languages—the languages of their own home countries—and many instances are known of Chinese who, thus educated, either have no knowledge at all of the Chinese language or else have had to acquire it during their early manhood. If it only stopped at this, however, there might be something to be said for the practice; but usually it goes further, and children are taught in missions the manners and customs of the Western civilisation and then are turned loose upon the countryside to learn the bitterness of having all their treasured conceptions ridiculed and all their boasted learning contemptuously discarded by their associates."

GLOSSARY.

Abhiñña (Sk.) Tib. *ngon-par shé-pa*. Prescience. The "fourth" degree of *Dhyana* (the seventh esoterically) attained by every true Arhat or Buddha. A Tibetan epithet of the Buddha is "The Possessor of the Six Kinds of Prescience," which are:—
(1) The power of seeing anything one wills to see, by which one can see (realise) the sufferings of all kinds of living beings;
(2) The same power in hearing by which one can understand the different languages articulate and inarticulate of all living beings; (3) Knowing another's heart and thoughts; (4) Knowledge of one's former and future states of existence, the circumstances of one's death and birth, and how to move one's body without being seen; (5) Remembrance of former births; (6) Knowledge of the destruction of the passions (C. Das; Tib. Dict. 365).

Adept. Lat. *Adeptus*, "He who has obtained." In Occultism one who has reached the stage of Initiation, and become a master in the science of Esoteric philosophy. Alchemists were called Adepts who had obtained the Philosopher's Stone, which symbolises arcane knowledge.

Æther (Gk). With the ancients the divine luminiferous substance which prevades the whole universe, the garment of the Supreme Deity.... With the moderns, Ether, for the meaning of which in physics and chemistry see any dictionary.

Alaya (Sk): Tib. *Nying-bo*. Essence or Heart of all things. In the *Yogâchârya* school the highest form of consciousness (*Vijnâna*) is called *Alaya-vijñâna* or "receptacle consciousness"

because it is the root or essence of all things. Like the 'Unconscious' of von Hartmann, it is "the sea of life from which both subject and object are derived, for it is at once that which sees and that which is seen" (See Dr. McGovern's *Introduction to Mahāyāna Buddhism*, chap. v.). Esoterically *Alaya-vijñāna* is the hidden knowledge of the Initiates, since it is only they who can reach that state, which in man is represented by his sixth principle, *Buddhi*. Our Higher Egos are identical in essence with it. *Alaya* is really *Mahā-Buddhi*, the primordial Ray of *Adi-Budha* (Tib. *Chog-gi tangpö Sangyé*) the First Logos, whose Flame is ubiquitous, because it is Universal Being Itself, or the Reflex of the Absolute. (See Theos. Gloss. on *Trisharana*, p. 343). The Chinese regard *Alaya-vijñāna* as the core of Buddhism, which distinguishes it from all other systems of philosophy.

Amitābha (Sk.). Tib. *Nang-wa ta-yé*. Ch. *Wu-liang* (countless) *shou* (years) or *Omito Fo*. The Boundless Age or Light. The Fourth Dhyani Buddha emanating from the primeval and unknowable *Adi-Budha* in his first or *Dharmakaya* vesture. In the *Sambhogakaya* he is called *Tsé-pag-mé*, and in the *Nirmānakaya*, *O-pag-mé* (See Table, p. 137). The Amidist sect of China and Japan do special reverence to Amitābha enthroned in the Western Heaven, but only the popular belief takes this literally, as the Christians do "God and His Son", which are really the Absolute and its emanation the Logos or Word. See *Ashvagoshā*.

Anatta (Pali). In Sanskrit *An-ātma*, Tib. *Tong-pa-nyi*. The *Hinayāna* doctrine of Non-Ego which denies the existence

of the "Eternal Pilgrim" or immortal reincarnating individuality of the *Mahāyāna* school. In reality it applies only to the five exoteric *Skandhas* (q. v.).

Arahat. (*Sk.*). Also written Arhat, Arhan, Rahat, etc. A name first given to the Jain and subsequently to the Buddhist holy men initiated into the Esoteric Mysteries.

Ashvagosha. Tib. *Da-yang*. Ch. *O-shi-po-kiu-po-sha-pusa*. Lit. "Voice of the horse." The twelfth Patriarch of China, one of the twenty-eight through whom the doctrines of the great *Dhyāna* (Ch. *Ch'an*) School were handed down in China. He took part in the great Council of Kashmir convoked by King Kanishka on his accession in 58 B. C., and was the author of several works, including *The Awakening of Faith* (Trans. by T. Suzuki. Chicago, 1900) in which the Amidist belief is expounded. Although in this system *Amitabha*, as the *Dhyāni*-Buddha of whom Gautama was the earthly reflex, is the object of popular worship, we find that "in the developed doctrine of China and Japan he is but a symbol for an inexpressible reality, and re-birth into his 'Paradise' is the awakening of the *Bodhi-citta* (Heart of Wisdom) in man himself". (See Dr. McGovern's *Introduction to Mahāyāna Buddhism*, p. 31).

Astral Light (*Occult*). The invisible region that surrounds our globe, as it does every other. A subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz.*, the earth), of the Seven Akâsic or Kosmic Principles. the Astral Light gives out nothing but what it has received. . . . it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is

fed, are all converted into their subtlest essence, and radiated back intensified thus becoming epidemics—moral, psychic and physical.

Atlantis. The continent on which the Fourth Root Race developed during the Miocene geological period. Reaching a very low point of materiality, it was gradually overwhelmed by a series of cataclysms, the sinking of the last island Poseidonis 11,000 years ago being recorded in Plato's *Banquet*. See *Yuga*, and Donnelly's *Atlantis*.

Âtma or Âtman (Sk.). "The Self of Divine Soul which not only pervades the world, but *is* the world" (Sir Chas. Eliot: *Hinduism and Buddhism*, 1921). The Universal Spirit, the divine monad, the highest or seventh principle, so-called, in the septenary constitution of man. *Atma* is a radiation from the Unmanifested Logos (Sk. *Vajradhara*, Tib. *Dorje-Chang*).

Attavada (Pali) The sin of personality (see *Sakkayaditthi*).

Bhagavat Gītā (Sk.) Lit. The Lord's Song. Part of the great Indian epic poem, *Mahābhārata* (Great War), in which Krishna (the Higher Self) teaches his disciple Arjuna (the evolving soul) the two-fold religion of the Vedas (q. v.) viz. *Karma* (Action) and *Gñana* (Knowledge).

Bhikshu (Sk.). In Pali *Bhikkhu*. Lit., "mendicant scholar". The name given to the first followers of Sākyamuni Buddha. The *Sanskrit Chinese Dictionary* explains the term correctly by dividing Bhikshus into two classes of *Sramanas* (Buddhist monks and priests), viz.: "esoteric mendicants who control their nature by the (religious) law, and exoteric mendicants who control their nature by *diet*".

Bodhisattva (*Sk.*). Lit. "He whose Essence (*Sattva*) has become Intelligence (*Bodhi*)." One who will become a Buddha in his next incarnation, also the name of the spiritual or mind-born son of a *Dhyani Buddha*, (see Table *ante*), and of those who follow the Path of Renunciation.

Bon (*Tib.*). The animistic or Shaman religion of the aborigines of Tibet; the same as *Dugpas* (q. v.) "Red Caps," though the latter appellation usually applies only to sorcerers. There were three stages: (1) From the first historical King Gna-khri Tsan-po to Khri-de Tsan-po; (2) From Digum-Tsan-po to the introduction of Buddhism in the 7th century under King Srong-tsan gam-po; (3) From Srong-tsan to the time of Tsong-Kha-pa. The animal-headed deities and demons impersonated by masked priests in the ancient Egyptian Mysteries and surviving Tibetan Mystery-Plays symbolise powers, attributes passions, etc., in man and nature.

Budh. Sanskrit root. To fathom, penetrate, understand.

Chohan (*Sk.*). Lit. A four-handed warrior. The name of a Rajput dynasty of the 12th century whose special mission was to guard the sacred Mt. Abu. The Tibetan *Jo-wo* (pr. Chö-ö) means Lord or Master, and the word *Chohan* is used by both Tibetan and Indian esoteric writers in the same sense to denote high spiritual beings. In Colonel Tod's *Annals of Rajast'han* (I, 550) he assigns "the palm of martial intrepidity to the Chohan over all the Royal Races of India. Even the Bards... appear to articulate the very name as if imbued with some peculiar energy, and dwell on its terminating nasal [like Fr.

'an'] in peculiar complacency. Although they have always ranked high in the list of chivalry, yet the seal of the Order was stamped on all who have the name of Chohan since the days of *Pirithi-raj*, the model of every Rajput." See also the Rajput Moryas (*ante* p. 96).

Citta or *Chit* (*Sk.*). Tib. *Tsit-ta*. The introspective aspect of self-examination or meditation, as distinguished from the intellectual function of consciousness. It is therefore more concerned with the "Heart" than the "Eye" doctrine. The Hindu trinity *Sat, Chit, Ananda* is Be-ness, Consciousness, and Bliss in their abstract sense.

Dhyâna (*Sk.*). Meditation or contemplation. One of the six *Paramitas* of perfection in Buddhist philosophy.

Dhyâni Buddhas. The highest class of Dhyanis, emanations of Absolute Wisdom (*Âdi-Budha*), who are specially concerned with the spiritual welfare of mankind. They represent a Force we call Divine Free-will.

Dhyan Chohan. Lit. "Lord of Meditation". A generic name for all celestial beings—the "gods" of the *Purânas*, and the "archangels" of Roman Catholicism. Some are *Cosmocratores*, or impersonal "Builders", who execute the plans of Cosmic Ideation; others are highly evolved self-conscious beings from past cycles who are now the guides and instructors of the present humanity. In contrast to the Dhyan Chohans who preside at every Manvantara, there are the Mamo or Dark Chohans who preside at the Pralaya, and "are the personification in nature of Shiva, Jehovah and other invented monsters" (*M. Letters*, 462). The Dhyan Chohanik thought reflects the Ideation of the Universal Mind (*Mahat*).

The following editorial reply to an Indian enquirer was written by H. P. Blavatsky in 1884: "Ordinarily, a man is said to reach Nirvana when he evolves into a Dhyan Chohan. The condition of a Dhyan Chohan is attained in the ordinary course of Nature after the completion of the Seventh Round in the present Planetary Chain. After becoming a Dhyan Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar System. The whole Solar System is his home. He continues to discharge his duties in the Government of this Solar System until the time of Solar Pralaya, when his monad, after a period of rest, will have to *overshadow* in another Solar System a particular human being during his successive incarnations, and attach himself to his higher principles when he becomes a Dhyan Chohan in his turn. There is progressive spiritual development in the innumerable Solar Systems of the Infinite Cosmos. Until the time of the Cosmic Pralaya the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of Cosmic Sleep which follows the present period of activity that the highest condition of Nirvana is realised."

Dugpa (Tib.) A native of Bhutan. Also the name of the Red Cap or unreformed school of Lamaism which is really the old Bon religion of Tibet (q. v.) with a thin veneer of Buddhism. Their patron saint is Padma Sambhava, a Tantrik sorcerer of *Udyana* in N. W. India (near the present Peshawar) who came to Tibet by the invitation of the king in 747 A. D., subdued the fierce demons of the Bon pantheon and founded

Lamaism, incorporating the elements of the Hindû *Tantrika*. It was owing to the evils of this system that Tsong-Kha-pa undertook his reform, founding the order of Yellow Caps. Yellow is a high spiritual colour, whereas Red is the colour of sorcery and sensuality. Bhutan is the chief seat of the Red School, hence the name *Dugpa*, but it prevails all through Sikkim, the borderlands to the West, and even in Little Tibet (Ladak) where there are only three or four Gelugpa monasteries. It is unfortunate that the general public often mistakes the Red sorcerers for the true Yellow Buddhists. For instance *The Tibetan Book of the Dead* (Oxford, 1927) is a Dugpa work translated by a Bhutanese scholar, and is full of the demonolatry and sorcery characteristic of the Bon and Tantrik systems, but entirely foreign to pure *Mahâyâna* Buddhism. A similar degeneration is seen in the magical side of modern Chinese Taoism, but Chinese and Japanese Buddhism are comparatively free from the Tantrik element. The bloodthirsty *Durgā Kālī*, female aspect of the Hindû *Shiva*, "is the special energy (*Sakti*) connected with sexual rites and magical powers—the worst form of black magic and sorcery" (*Theos. Gloss*, 319).

Esoteric Bodhism. Tib. *Nang-rig-pa*. Ch. *Pi-mi-chih-tao-yüan* 祕密之道原 Secret Wisdom or Intelligence, from the Gk. *esoterikos* "inner", and Sk. *Bodhi* "knowledge" or "intelligence", in contradistinction to *Buddhi* "the faculty of knowledge or intelligence", and Buddhism the philosophy or Law of Buddha the Enlightened). Also written "Budhism", from *Budha* (Esoteric Wisdom) which is Mercury or Hermes in Greece and Egypt.

Gelugpa (*Tib.*). Name of the Yellow Cap Order founded by Tsong Kha-Pa. He founded the monastery of *Gah-dan* (Sk. *Tushika*) near Lhasa in 1409, and his school was known as *Gah-dan-lug-pa*, abbreviated to *Gelugpa*. See *Dugpa*.

Geshé (*Tib.*) A lama who has graduated from the colleges of Lhasa with the highest degree. The ranks of monastic graduates are: (1) Traba; (2) Genyen; (3) Getsül; (4) Gelong; (5) Geshé. Only the highest graduates are lamas.

Gnôsis (*Gk.*) Lit. Knowledge (Sk. *Gnyâna*) "The technical term used by the schools of religious philosophy, both before and during the first centuries of so-called Christianity, to denote the object of their enquiry" (*Theos. Gloss*). The tenets were substantially the same as those of the Esoteric Philosophy of the East. Eminent among its exponents were Simon Magus, Basilides, and Valentinus. Early Christianity was founded on its principles, which were rejected as "heresies" by the corrupt Second Council of Constantinople in A. D. 553.

Golden Precepts. A name of one of the works put into the hands of mystic students in the East, especially in the Tibetan *Yogdchârya* school. Some of these were translated into English by H. P. Blavatsky in *The Voice of the Silence* (see particulars of our reprint, at the end of this book).

Hobilgan or Khubil Khan (*Mong.*). Tib. *Chutuktu*. A lama in whom a Buddha or Bodhisattva is incarnate. There are five manifest and two secret, corresponding to the Seven Buddhas and Root Races (see p. 137).

Hum (Sk.). A mystic syllable used in meditation as symbolic of the highest bliss. It is used as the last syllable of many Tibetan invocations, such as *Aum Mani Padmé* (pr. Pé-mê) *Hum*, *Om Vajrapani Hum*, *Om Ah Hum*, etc. (See *Kriyashakti*, No. 5). The Tibetan language, being derived from the ancient Sanskrit, is founded on the potency of sound, and each letter has its own symbolic meaning. For instance, A (Ah) is symbolic of the Absolute, M (Ma) of Non-attachment to objects of sense, S (Sa) of perfect secrecy or Occultism. See Tib. Eng. Dict. by C. Das.

Jainas (Sk.). A large religious body in India with tenets closely resembling Buddhism, but who preceded it by long centuries. They claim that Gautama, the Buddha, was a disciple of one of their Tirtankaras, or Saints. They deny the authority of the Vedas and the existence of the *personal* supreme god, but believe in the eternity of matter, the periodicity of the universe and the immortality of men's minds (*Manas*) as also of that of animals. An extremely mystic sect.

Jom-dén-dé (Tib.) The victorious one who, having subdued the host of *Mâra*, has passed away from misery. An epithet attached specially to Buddha *Sakyamuni* (q. v.)

Kâmaloka (Sk.). The *semi*-material plane, subjective and invisible to us, where the disembodied "personalities", the astral forms, called *Kâma-rûpa* remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these *eidolons* of human and animal passions and desires. (See "*Kâma-rûpa*.)"

Kāma-rūpa (Sk.). Metaphysically, in the Esoteric Philosophy, it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings, a form which survives the death of their bodies. After that death three of the seven "principles", viz., the body, its astral prototype, and physical vitality,—being of no further use—remain on earth; the three higher principles, grouped into one, merge into the state of Devachan and the *eidolon* of the ex-personality is left alone in its new abode. Here, the pale copy of the 'man that was' vegetates for a period of time, the duration of which is variable and according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit, and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere whether by the passionate desires and appeals of the surviving friends, or by regular necromantic practices—one of the most pernicious of which is mediumship—the "spook" may prevail for a period greatly exceeding the span of the natural life of its body. Once the *Kāma Rūpa* has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company. In India these *eidolons* are called *Pisâchas* and are much dreaded.

Kāraṇa-Sarīra (Sk.). The "Causal Body." It is dual in its meaning. Exoterically, it is *Avidyā* (ignorance), or that which is the cause of the evolution of a human ego and its rein-

incarnation; hence the lower *Manas*. Esoterically, the causal body corresponds to Buddhi and the Higher *Manas*, or Spiritual Soul.

Karma (*Sk.*). Ch. *Yin-kuo*. Tib. *Lé-dyum-dré*. Physically, action; metaphysically, the LAW OF RETRIBUTION, the Law of cause and effect, or Ethical Causation. Nemesis only in one sense, that of bad Karma. There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards, it is simply *the one* Universal Law which guides unerringly—and, so to say, blindly—all other laws productive of certain effects along the grooves of their respective causations.

Kāśyāpa (*Sk.*). A Vedic Sage; in the words of *Atharva Veda*. "The Self-born who sprang from Time." Also the name of the Buddha preceding Gautama and of the latter's senior disciple who became First Patriarch. Kashmir is said to have been originally Kāśyāpa-mir (Country of Kāśyāpa). Reborn as Kāśyāpa Matanga, (Ch. *Kia-yen mo-than*) he went to China in A. D. 67 at the invitation of the Emperor Ming-ti (to whom the Buddha had appeared in a dream) and translated the *Sūtra* of 42 sections into Chinese (See *The Indian Teachers in China* By Prof. P. N. Bose. Madras, 1923). "These Indian Pandits," he says, "continued to flow into China for more than a thousand years. . . . The Moslem conquest of India dealt a death-blow to this unique movement," so that Kublai Khan sought in vain for Indian Pandits to translate the *Tripitaka* into Mongolian (p. 145). Kāśyāpa spent the rest of his life at Loyang, capital of Honan, in a temple built specially by the Emperor called Pai-ma-ssu (White Horse Temple) after the

white horse on which the Sanskrit *Sûtras* were brought by him and his companion Dharma Raksha (Ch. Chu-fa-lan). By their preaching and translations these two pioneers very quickly established Buddhism in China.

Khin-te or *Kiu-te*. (*Tib.*) A Tibetan work referred to in the *M. Letters* and elsewhere. H. P. Blavatsky says: "Thirty-five volumes for esoteric purposes and the use of laymen may be found in the library of any *Gelugpa* monastery; and also fourteen books of Commentaries and Annotations on the same by the initiated Teachers. Strictly speaking, those thirty-five books ought to be termed 'The Popularised Version' of the Secret Doctrine, full of myths, blinks, and errors; the fourteen volumes of *Commentaries*, on the other hand—with their translations, annotations, and an ample glossary of Occult terms, worked out from one small archaic folio, the *Book of the Secret Wisdom of the World*—contain a digest of all the Occult Sciences. These, it appears, are kept secret and apart, in the charge of the Tashi Lama of Shigatse.... It is from the text of all these works that the Secret Doctrine has been given.

Krishna (*Sk.*). The "Saviour" of the Hindus and their most popular god. He is the eighth Avatar of Vishnu, the Son of Devaki, and the nephew of Kansa, the Indian King Herod, who while seeking for him among the shepherds and cow-herds who concealed him, slew thousands of their newly-born babes. The story of Krishna's conception, birth, and childhood are the exact prototype of the New Testament story. The missionaries,

of course, try to show that the Hindus took the story of the Nativity from the early Christians who came to India.

Kriyashakti (Sk.). The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. One of the Six Forces in Nature, the others being: (1) *Parashakti*. The Supreme Power, which includes Light and Heat; (2) *Gnyānashakti*. The Power of true Knowledge or Wisdom. (3) *Itchashakti*. The Power of Will. (4) *Kundalini Shakti*. The Universal Life Principle of which electricity and magnetism are manifestations. *Kundalini* means "the coiled-up" and is also called "The Serpent Power," because it is coiled like a serpent at the base of the spine. When roused and purified by a trained Yogi it leads to direct perception of Reality; but it can easily kill him if he is not absolute master of himself and perfectly pure in mind and body. (5) *Mantrika-shakti*. The Power of Letters, Speech, or Music. Used in the chanting of sacred formulae, such as Aum Mani Padmé (pr. Pé-mé) Hum. Its crown is the Ineffable Name. These six are the names of the Six Hierarchies of Dhyan Chohans synthesized by their Primary, the Seventh, who personify the Fifth Principle of Cosmic Nature, or of the "Mother" in its mystical sense. Each Force has a *living conscious Entity* at its head, of which it is an emanation. *Shakti* (Tib. *Nū-ma*, fem. of *Nū-pa*, a person of power or a male energy) is the female energy of a god in exoteric Hinduism and Lamaism. In the Tantrik and Dugpa schools these energies become the female consorts of their deities and are often depicted in an extremely degraded and sensual manner. See *Dugpa*.

Kshatriya (Sk.). The second of the four Hindû castes, the first being the Brahman or sacerdotal caste. In Tibetan the military Kshatriya is called *Ma pön* (General or Commander), and the early Kshatriya who was a spiritual teacher is called *Pa-ri-da*, which is the *Pārada* of the *Vishnu Purāna* and other ancient scriptures.

Lemuria. The great continent in the Pacific Ocean on which the Third Root Race developed, mainly in the Secondary geological age, that of gigantic reptiles and some mammals. "Science denies the presence of man in that period. If so, it has to explain how men came to know of these monsters and describe them *before* the age of Cuvier. The old annals of China, India, Egypt, and even of Judea are full of them." (S. D. II, 713). Man's stature naturally corresponded to the huge creatures of those times, and has gradually shrunk to its present size. Easter Island with its giant statues is a remnant of Lemuria.

Loka (Sk.). A region or circumscribed place. In metaphysics a world, or sphere, or plane. The Purānas in India speak incessantly of seven and fourteen Lokas, above and below our earth; of heavens and hells.

Lokanātha (Sk.). Tib. *Jigten-gompo*. Lord of the World. Applied to Buddha and also to Avalokiteshwara (Tib. *Chenrésī*), both being emanations of Amitābha (see Table, p. 137). The Tibetan title means Protector or Patron, Chenrésī being regarded as "the protector of Asia in general and Tibet in particular" (S. D. II, 178).

Madyamika (Sk.). A sect mentioned in the *Vishnu Purāna*, probably Hindu atheists. The later school of that name which arose under Northern Buddhism teaches a kind of sophistic nihilism. Thus, while the mystic Yogāchāryas affirm that everything exists owing to a previous cause or concatenation, the Madyamikas deny this. The latter adopted a few principles of Nāgārjuna, who was one of the founders of the esoteric *Mahāyāna* systems, not their exoteric travesties. The Madyamikas reduce all phenomena to a constantly changing stream of life concerning which they tell us little or nothing, but which the Yogāchāryas define as the Essence of Mind or *Alaya Vijñāna* (See *Alaya*).

Magadha (Sk.). A Rishi whose name was given to Southern Bahar, the cradle of Buddhism up to 400 A. D., covered with viharas and so called Bahar. Pāli, lit. "the ancient dialect," was its vernacular.

Mahābhārata (Sk.). Lit., Great War. The celebrated epic poem of India (probably the longest poem in the world) which includes both the *Ramayana* and the *Bhagavad Gītā*, ("The Lord's Song."). No two Orientalists agree as to its date. But it is undeniably extremely ancient. This war, which lasted 900,000 years, till nearly the close of the age preceding the present Kaliyuga, began between the early Aryans and the giant Atlanteans when the Pliocene portions of Atlantis commenced to sink (*Secret Doctrine*, II, 395). The final struggle between the Atlantean sorcerers and the White Adepts who now form the Trans-Himālayan Brotherhood ended in the victory of the latter, fortunately for Humanity.

Mahā-Chohan (Sk.). Lit. Great Lord or Grand Master. The chief of a spiritual Hierarchy, or of a school of Occultism. The Head of the Trans-Himalayan Initiates, frequently mentioned in the *Mahātma Letters*. *Arghyanath* (Lord of Libations) is one of his titles, and *Arghya Varsha* (Land of Libations) is the mystery name of that region which extends from Mt. Kailas (S. W. Tibet) nearly to the Shamo (Gobi) Desert, from which the *Kalki Avatar* of the Hindūs, or the Maitrēya Buddha, is expected. It is somewhere in this region that the sacred oasis Sham-bha-la (from 'Shamo') exists as the abode of the Initiates. An Esoteric Commentary states that Mother Earth's Heart "beats under the foot of the sacred Sham-bha-la" (S. D. II, 400). The Hebrew form of the title is *Jahva Alhim*, which replaces in *Genesis* the word *Elohim* (the Host of Builders, mistranslated as 'God'). *Java Aleim* was the title of the Chief of the Hierophants in the Aleim college of priests of Babylonia, who held the secret of the Lost Word. "The Hierophants of all the Sacerdotal Colleges were aware of the existence of Sham-bha-la; but the Word was known only to the *Java Aleim* or *Mahā Chohan*, and was passed to his successor only at the moment of death" (S. D. II, 220. T. G. 162). See also Mr. Johnston's note under *Bodhi-dharma* on the 'Seals of the Heart', passed on in like manner.

Mahat (Sk.). Lit., "The Great One." The first principle of Universal Intelligence and Consciousness; the producer of *Manas*, the thinking principle, and *Ahankara*, Egotism, or the feeling of "I am I" (in the lower *Manas*). The manifested

Universal Parabrahmic Mind. It is the *Manas* of the Kosmic Body, and is one with the Third Logos, (the *Verbum* or Word of the Gnostic Gospel of St. John).

Mahâtma (Sk.). Lit. Great Soul. A title applied in India to those of high spiritual attainments, hence to the members of the Trans-Himâlayan Brotherhood. It is also used as a courtesy title for any distinguished or lofty character standing high in public esteem, e. g. Mahâtma Gandhi.

Mahavanso (Pali). A Buddhist historical work written by Bhikshu Mohânâma, the uncle of King Dhatusena. An authority on the history of Buddhism and its spread in the island of Ceylon.

Mahâyâna (Sk.). The Great Vehicle or Northern School of Buddhism; *Hinayâna* (Lesser Vehicle) being the name of the Southern School. Broadly speaking, the *Mahâyâna* includes philosophy, mysticism, and the Esoteric or Heart Doctrine embodying the idea of Compassion represented by the Self-sacrificing *Bodhisattva*. The *Hinayâna* was the outcome of the Buddha's exoteric doctrine for the masses, hence its rendering into "the more colloquial, popular and vulgar Pali, and its degeneration into a realistic and materialistic philosophy." (Dr. McGovern). The Tibetans also specify a *Pratyeka Buddha* or *Pradeshika Yâna*, placed between the other two, because the *Pratyeka* state is higher than the mere salvation of the Arhat in the *Hinayâna*. He attains enlightenment, but it is for himself alone, and not for the benefit of others as in the unselfish *Bodhisattva* of the *Mahâyâna*. The Esoteric division

of the latter is called *Vajrayāna*, the *Vajra* (Tib. *Dorje*) "Diamond Sceptre," being symbolical of spiritual and mystic powers.

Manas (Sk.). Mind. The individualisation in man of *Mahat* (Universal Intelligence and Consciousness) which distinguishes him from the mere instinctual animal by making him a rational, moral being.

Manasas (Sk.). Also called *Manasaputras* or *Manasa Dhyanis*. The developed Egos from previous cycles of evolution who endowed man with reason and intelligence. There were three classes of these: (1) Those who incarnated fully; (2) Those who only "projected a spark"; (3) Those who deferred till the Fourth Race. The first class entered the forms of the early Third Root Race before the separation into sexes. These androgynes exuded egg-like forms in which the foetus gestated independently. The "Sons of Will and Yoga" were thus created by the power of *Kriyashakti* (q. v.), matured in these man-bearing eggs, and became the "holy seed-grain of the future Saviours of Humanity," the Ancestors of the Initiates. This is the true origin of the doctrine of the Immaculate Conception. They were truly *created*, not *begotten*, as were their brethren of the Fourth Race who therefore gravitated towards Black Magic. Hence the great war between the Adepts of the Right and the Left hand path (See *Mahabharata*). Those who received only a spark constitute the average humanity, which has to acquire its intellectuality during the present cycle of evolution. The third class (who deferred incarnation altogether until the Fourth

Race and had repeated the "Sin of the Mindless" with full knowledge) "produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for aeons to come, because the bodies they had to inform had become defiled through their own procrastination. This was the 'Fall of the Angels' because of their rebellion against Karmic Law." (S. D. II, 228).

Manvantara (Sk.). A period of manifestation, as opposed to Pralaya (dissolution, or rest), applied to various cycles, especially to the reign of one Manu, *Lit.*, *Manu-antara* — between Manus. See *Yuga*.

Mayavi-rupa (Sk.). Tib. *Gyu-lu*. Lit. Illusion Body; also called the Thought Body. The vehicle used by an Adept when moving to any desired distance without his physical body. Being purely subjective, it is not to be confused with the semi-material *Linga Sharira* or ethereal astral double of the physical body which cannot move far from it. The *Mayavi-rupa* is formed by *Kriyashakti*, (q. v.) the latent creative potency in man which can be developed by Yoga training. When this power is used consciously by an Adept he first exerts his imagination to create the form and then directs it by his will. If an ordinary person appears to another at a distance it is the *mayavi-rupa* formed by unconscious *Kriyashakti*.

Nāga (Sk.). Lit. Serpent. The name in the Indian Pantheon of the Serpent or Dragon Spirits, the same as the Burmese Nats or serpent-gods. In Esotericism a synonym for Initiates or

Adepts. The *Naga* is ever a wise man in South and Central America, as well as in Egypt and India. On the Egyptian monuments the cobra is seen on the royal crowns as the *Uraeus*, also in winged form with and without the double crown, and many others, always with the same meaning. Nâgârjuna (q. v.) is depicted with an aureole of *seven* serpents which indicate the high degree of his initiation. This group of seven serpents (usually cobras) is also to be seen on the Masonic aprons of the Egyptian King-Initiates in the Cairo museum, and Buddhist ruins in Cambodia (Angkor) and Ceylon, as well as in Mexico where *Nâga* becomes *Nagal*. The builders of the marvellous temple of Angkor Wat were the semi-divine Khmers. The avenue leading to it is bordered by seven-headed Nâgas, whose bodies also form the balustrades of the entrance causeways, supported by over fifty huge genii (See *King Cobra*, by H. Hervey, New York, 1927). In China the Nâga takes the form of the Dragon, and there, as in Egypt, was associated with the Emperor as the "Son of Heaven" or King-Initiate. Such a ruler was Yü the Great (see *ante* p. 14). Moreover, the Chinese are said to have originated with the Serpent demi-gods and to speak their language, the *Nâga krita*. In Tibetan, where snakes are unknown, the *Lu* (*Nâga*) is understood only in its symbolical sense. Nâgârjuna in Tibetan is *Lu-trub*. The Serpent in *Genesis* is, of course, a *Nâga* instructing infant humanity in the knowledge of Good and Evil, but the Christian Church has converted the Initiate-Teacher into a tempting demon. A tradition states that Apollonius of Tyana, during his visit to India, was taught by the Nâgas

of Kashmir. The *Life of Appollonius* by Philostratus was "carefully kept back from translation and popular reading," remarks Mr. Ralston Skinner in *The Source of Measures*. Those who have studied it in the original have been forced to the comment that either "the Life of Appollonius has been taken from the New Testament, or that the New Testament narratives have been taken from the Life of Appollonius, because of the manifest sameness of the means of construction of the narrative" (p. 260). *Nāga* is one of the few words surviving the wreck of the first universal language.

Nāgārjuna (Sk.). 龍 孟 lit. Nāga the Great or 龍 勝 Nāga the Conqueror. Compound of *Nāga* and the Arguna Tree (*Pentaptera Arjuna*). A hermit of Western India living under an Arguna tree, until, converted by Kapimala; he became the 14th Patriarch, famous for his dialectical subtlety. For a time he inhabited the mountain shrine of Harwan (Grove of Six Saints) near Srinagar, Kashmir, where an important Buddhist site has lately been excavated showing Central Asian influence. From there he went to China via Ladak at the close of the third Synod in 241 B. C., when missionary teachers were dispatched to all the surrounding countries (Cunningham's *Ladak*, p. 355). The *Madyamika* (q. v.) nihilistic school is erroneously attributed to him. The allegory that regarded his Paramartha as a gift of the Nāgas (Initiates) shows that he received his teachings from the Secret School of Adepts, and that the real tenets are therefore kept secret (*Th. Gloss.* 196). Under Asoka and other Buddhist rulers Kashmir was the abode of many Arhats, as it lay directly in the line of emigration

Northward and Eastward to Little Tibet (Ladak), Mongolia, and China. Buddhist remains are still to be seen in great profusion from the valley of Maulbek Eastward on the Leh road. The present writers have twice traversed the whole route as far as Leh and Himis in the upper Indus valley.

Nāstika (Sk.). Atheist; or rather, he who does not worship or recognise the gods and idols. A term applied by Hindus to Buddhists, who do not recognise any deity extraneous to man, i. e. any kind of anthropomorphic god. In this sense every Occultist is a *Nastika*.

Nirvāna (Sk.). In the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies; and occasionally, as in the case of Gautama Buddha and others, during life. See *ante* p. 91 *et seq.*

Nirvāṇī (Sk.). One who has attained Nirvāna—an Emancipated Soul. That Nirvāna has not the meaning asserted by many Orientalists, every scholar who has visited China, India and Japan is well aware. It is "escape from misery," but only from that of matter; freedom from *Kāma*, and the complete extinction of animal desires. It is a state of absolute annihilation only of everything connected with matter or the physical world. Sākyamūni Buddha said in the last moments of his life that "the spiritual body is immortal."

O-mi-to-Fo (Ch.). *Amita Buddha* or *Amitābha* (q. v.) The complete invocation is *Na-mo-O-mi-to-Fo*, 哪摩阿彌陀佛 and corresponds to the Tibetan *Om (Aum) Mani Padmé Hum* (See

Hūm) which is rendered in Chinese by *An Mo Ni Poh Erh Hung* 庵摩呢喃爾洪. In both it is the Inner Divinity or Higher Self which is invoked, and it will be noticed that the sacred sound *Om* or *Aum* occurs also in *Omito*. *Fo* is Chinese for Buddha. "*Omito Fo* is one of the most sacred terms in the consciousness of the people of Asia, it is a bright guardian angel hovering over human souls, it is the holy reflection from the secret chambers of the life of conscience" (*Truth and Tradition in Chinese Buddhism*. K. L. Reichelt). *Om* is "so sacred, as to be indeed *the word at low breath* of occult, *primitive* Masonry. No-one must be near when the syllable is pronounced for a purpose" (*Theos. Gloss.* 239).

Panchen Rimpoché. (Tib.). Mong. *Erdeni*. The title of the Tashi Lama, who is addressed officially in English as His Serene Holiness. He is revered by the entire Asiatic Buddhist world as the present incarnation of Amitābha the celestial "father" of Chenrésī (see Table, p. 137) and as the Avatar of Tsong-Kha-pa. While the Dalai Lamas are addressed as Jewel of Majesty, the Tashi Lamas enjoy the far higher title of Jewel of Wisdom, being high Initiates (*Theos. Gloss.* 247).

Pātra. (Sk.). Ch. *Po-to-lo*. The alms-dish or begging-bowl of the Buddha. An important mystic symbol in Buddhism as the Chalice of the Secret Wisdom, the Holy Grail of Western legend being of the same origin (See our *Lohengrin*, *Parsifal*, and *the Legend of the Holy Grail*, where Parsifal is shown to be of Indian origin and returning thither). In Beal's *Buddhist Records of the Western World*, Introd. 78, the wanderings of the *Patra* are described, and its return to the *Tushita* Heaven

(*Shambhala*, the abode of the Initiates) when the Maitreya Buddha is ready for his mission. All the Buddhas use the same *Pâtra*.

Planetary Spirits. Karmic agencies which have everything to do with the earth physically and morally, ruling the destinies and fate of men. In the *Mahâtma Letters* the term is also applied to the Buddhas and other high self-conscious entities who can penetrate beyond our Solar System.

Purânas (Sk.). Lit., "ancient." A collection of symbolical and allegorical writings—eighteen in number now—supposed to have been composed by Vyâsa, the author of *Mahabhârata*.

Relativity. "The purpose of Relativity is to distinguish the subjective impressions of the observer and the relations which connect him with what he observes, from the reality of the thing observed. Einstein sought a formulation of physical principles which are independent of the observer. His work may, therefore, more justly be called a Theory of Physical Reality, or a Theory of Space-Time Events." — *Readable Relativity*. By Clement V. Durell.

"Ring." "The period during which the seven Root Races have to develop and reach their last appearance upon a globe during a Round" (*Mahatma Letters*, p. 117).

Rishis (Sk.). Adepts; the inspired ones. In Vedic Literature the term is employed to denote those persons through whom the various Mantras or mystic incantations were revealed.

"Round." A complete cycle of evolution on a Planetary Chain of seven globes, comprising seven periods of activity and seven of rest (*pralâya*).

Root Races. The seven principal races of mankind which evolve on any given planet.

Rûpa (Sk.). Tib. *Ku*. Body; any form, applied even to the forms of the gods, which are subjective to us.

Sakkayaditthi (Sk.). Delusion of personality (see *Attavada*); the erroneous idea that "I am I," a man or a woman with a special name, instead of being an inseparable part of the whole. On p. 75, *ante*, line 3, the word "individuality" should read "personality," the former being the immortal reincarnating Ego.

Sangyas (pr. Sangyé) Tibetan name for any Buddha; one who has become fully awakened from the slumber of *Avidya* (Ignorance).

Sanskrit. The classical language of the Brahmans, *never known nor spoken in its true systematized form* (given later *approximately* by Pânini) except by the initiated Brahmans, as it was pre-eminently "a mystery language." It has now degenerated into the so-called *Prākṛita* (*Theos. Gloss.* 290). The Chinese translators of the Buddhist *Sūtras* often give the *sound* instead of the sense of the Sanskrit, owing to the difficulty they have always felt in translating the works of other peoples into their own language, because there are not Chinese words for much of what is said. Examples of such transliteration are, *Pu-ti-sa-to* for *Bodhisattva*, *O-pi-ta-mo* for *Abhidharma*, etc. In an address on the Chinese language at Hongkong University (March, 1926) the Chancellor, Sir Cecil Clementi, said: "Chinese monosyllables and ideograms are a kind of linguistic Bed of Procrustes, into which thoughts

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and words alien to the Chinese can only be forced by such drastic choppings and changings as to render them unrecognizable. It forms, indeed, a sort of Forbidden City into which anything that is not Chinese can enter only in disguise, if at all." Nearly as old as the Egyptian hieroglyphs, the Chinese ideographs have preserved until to-day in actual use the same method of writing, by means of pictorial symbols instead of words. Both systems were created in ancient times when the *potency of the spoken word through sound and rhythm* was well known; and China still possesses a Religion of Names based on this knowledge. "No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event be once more attracted. Such events were narrated only during Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted" (*Secret Doctrine*, I, 307).

Saptaparna (Sk.). The Sevenfold. A plant which gave its name to a famous cave, a *Vihāra*, in Rājāgriha, where the Lord Buddha used to meditate and teach his Arhats, and where after his death the first Synod was held. This cave had seven chambers, whence the name. In Esotericism Saptapara is the symbol of the "sevenfold Man-Plant"—T. G. 291.

Septenary Law. The great fundamental principle in nature on which the Esoteric teachings are based; "one in its Ultimate Essence, seven in its aspects." They are esoteric because "Doctrines such as the Planetary China, or the Seven Races, at once give a clue to the sevenfold nature of man, for

each principle is correlated to a plane, a planet, and a race ; and the human principles are, on every plane correlated to sevenfold occult forces—those of the higher planes being of tremendous power, the abuse of which would cause incalculable evil to humanity.” (S. D. I, xxxv). The Septenary principle permeates the Vedas, the Hymns of the Rig-Veda being the work of the earliest Initiates of the Fifth Root Race.

Shâstra (Sk.). A treatise or book ; any word of divine or accepted authority, including law books. A Shâstri means to this day, in India, a man learned in divine and human law.

Skandhas (Sk.). Tib. *Pung-bo*. Lit. “Bundles” or aggregates of attributes which make up the personality of a human being in any one life. Exoterically there are five, and esoterically seven. The former have to do with the physical atoms or objective man, the latter with the internal or subjective. The five exoteric are : (1) *Rûpa*, form or body, which leaves behind its magnetic atoms and occult affinities ; (2) *Vedanâ*, sensations which do likewise ; (3) *Samjñâ*, abstract ideas which are the creative powers at work from one incarnation to another ; (4) *Samskara*, tendencies or potentialities ; and (5) *Vijñâna*, mental powers. The Skandhas are the germs of life on all the seven planes of being, and are closely connected with the pictures in the Astral Light (q. v.). At death they are left behind when the Ego goes into the state of rest and bliss called Devachan, and picked up again under the law of Karma to form the new personality when it emerges for the next birth. The danger of Spiritualistic séances is that by attracting the *eidolon* or astral form of a disembodied entity

(see *Kama-rûpa*) they interfere with the natural disposal of the Skandhas. In no case can an Ego in Devachan descend to the earth sphere and communicate through a medium, but it is possible for a pure aspirant to rise to the Ego's state of consciousness. The Tibetans call the five exoteric Skandhas the ones "liable to destruction" and specify another five not so liable, also many thousands of aggregates of various kinds in addition (C. Das Dict. 824). The Hinayana doctrine of *Anatta* (q. v.) "embraces the five Skandhas, not more" (*Buddhist China*, p. 52 note) and therefore applies only to the evanescent personality. In Chinese *Wu-yü-niē-pan* (Nirvana without remains) means "a condition of freedom from the Skandhas." In Sanskrit *Anupadhisesa* (without remains) is applied to him who has got rid of all his Skandhas and has entered Nirvana. Bodhisattva or Buddha, like Gautama, who renounces Nirvana in order to continue working for humanity, is called a *Nirmanakaya* (Tib. *Tru-pä-ku*), i. e. a Nirvanî *with* remains. But in this case the "remains" (Skandhas) are so purified that they are completely subject to the will of the Ego and, as such, can be used by it to overshadow or ensoul chosen human personalities, as stated by K. H. (*ante* p. 63 *et seq.*).

Spiritualism.—The name of a movement which began with rappings and other psychic phenomena connected with the Fox sisters in America about the middle of the 19th century. In order to counteract the evils arising from indiscriminate communications with disembodied entities, human and sub-human, without any knowledge of their nature, H. P. Blavatsky was sent to America in 1873 by the Trans-Himalayan Initiates to

put forward the Esoteric teaching. She visited many of the materialisation séances of the Eddy brothers in Vermont, and others, and demonstrated that she could control the manifestations by her own trained will. The phenomena which she herself produced then and later were merely illustrations for the same purpose, but were used by her enemies as a basis for charges of fraud and imposture (See *Was She a Charlatan?* By Wm. Kingsland, for an able criticism of the evidence). After writing *Isis Unveiled*, and incurring the bitter enmity of the Spiritualists, she went to India in 1879 to promote the study of the ancient Aryan philosophy and establish a branch of the Esoteric School (See *ante* p. 129). Herself born with a highly developed psychic organism, her family records show all kinds of phenomena occurring during her girlhood, and she relates that it was only after "a terrible struggle and a supreme effort of will, with the help of initiated friends" (i.e. her Teachers in Tibet) that she obtained complete control of it. No one, therefore, could be better qualified than she, through her own experience of both aspects, to deal with the matter. Referring to her *Isis Unveiled*, she said in 1888: "It was my duty to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find...Occult philosophy rests on the accumulated psychic facts of thousands of years. Spiritualism is but thirty-five years old, and has not as yet produced one recognised non-mediumistic adept." The methods most commonly used in Spiritualistic séances are: (1) Table rapping and tilting for

spelling out messages; (2) Automatic writing, either direct through the hand, or by means of a planchette—a form of which is common in China for divination; (3) Speaking and writing while in trance; (4) Materialisation of forms and other physical phenomena in a darkened room, the medium being entranced in a “cabinet”. According to the Occult Philosophy, the entities which usually communicate by these means through mediums are the denizens of *Kamaloka* (q. v.), who are: (1) The Kama-rupas (q. v.) or “shells” of deceased persons; (2) Elementals or soulless beings not yet human; (3) Suicides, and victims of sudden death, who must pass the remainder of their appointed life-span as “earth-walkers” in *Kama-loka*. The Initiates say that they decided to risk the danger of giving out some of the Esoteric teachings because “the infamous Shammars [Red Cap sorcerers] were leading Europe’s best minds into the most insane and fatal of superstitions—Spiritualism” (*Mahatma Letters*, p. 284). Unfortunately the enormous losses during the Great War threw millions of the third class of entities above enumerated into *Kama-loka*. A great many of these must have suffered the ill effects of being attracted to séances (see under *Skandhas*) either through the desire of relatives to communicate or their own wish to renew their physical life through a medium. Among those of “Europe’s best minds” who thus became deeply interested were Sir Oliver Lodge (see p. 123) and Sir Arthur Conan Doyle, who exert great influence by their books on the subject and decline to entertain the Esoteric explanation.

Swābhāvat (Sk.). The Plastic Essence that fills the Universe and is the root of all things; the Buddhist concrete aspect of the abstraction called in Hindū Philosophy *Mulaprakriti*. Chinese mystics have made of it the synonym of Being. In the *Ekasloka-Shastra* of Nagārjuna (the *Lung-shu* or Dragon Book of China) called by the Chinese *Yih-shu-lu-kia-lun*, it is said that the original word of Yen is 'Being' or '*Subhava*'. (S. D. I, 61).

Tao (Ch.). Lit. the Way or Path. The fundamental principle of Taoism, the philosophy of Lao-Tze. His great work, the *Tao-Tê-Ching*, contains all the fundamental tenets of Esoteric Cosmogogenesis. Thus he says that in the beginning there was naught but limitless and boundless Space. All that lives and is, was born in it, from the "Principle which exists by Itself, developing Itself from Itself" i.e. *Swabhāvat* (q. v.). As Its Name is unknown and Its Essence unfathomable, philosophers have called it *Tao* (*Anima Mundi* or *Alaya* q. v.), the uncreate unborn, and Eternal Energy of Nature, manifesting periodically. At the Buddhist monastery of Shaolin in Honan are two tablets expressing pictorially the triunity of the *San Chiao*, or Three Doctrinal Systems of Buddhism, Confucianism, and Taoism. Mr. R. F. Johnston (*Buddhist China*, p. 2) says: "The words which are ordinarily used to sum up the theory of the triunity of the three ethico-religious systems of China are *San chiao i t'i* — the Three Cults incorporated in one organism or embodying one doctrine: 三教一體九流一源百家一理萬法一門. They find an echo in the hearts of the great majority of the Chinese people, who show by their

beliefs and practices that they can be Buddhists, Taoists, and Confucians, all at the same time."

Tchang-chub or *Byang-chub* (*Tib.*). A Bodhisattva or Purified Adept. *Byang* or *Tchang* means "purified, holy," and *Chub* means "perfected."

Tendai. (*Jap.*). Ch. *T'ient'ai*. A mystic and philosophical school of Buddhism, founded in China in the T'ient'ai mountains of north-eastern Chekiang by some of the Arhats sent from Tibet in the 14th century. One of its chief Fathers was the venerable Hui-wên, of the Northern Ch'i dynasty, but by far the most famous was Chih-i at T'ient'ai, (*Buddhist China* p. 90).

Theravada (*Pali*). That sect of the Southern school which keeps nearest to the tenets of early Buddhism.

Upâdhyâya (*Sk.*). Tib. *Kambu*. Ch. *Hwa-shang*. Abbot or "Master" of the larger monasteries. In Tibet the important officials of the Tashi Lama, and other high dignitaries are called *Kambu*.

Upanishads (*Sk.*). Ancient esoteric treatises on the primeval Wisdom-Religion from which the *Vedânta* was developed. They treat of abstruse, metaphysical questions, such as the origin of the Universe, Spirit and Matter, the universality of Mind, and the nature of the human Soul and Ego. Monier Williams says the title is derived from the root *Sad* with the prepositions *upa* and *ni*, and implies "something mystical that underlies or is beneath the surface". Brahman authority defines *Upa-ni-shad* as meaning "To conquer ignorance by revealing the secret *spiritual* knowledge".

Upasika (Sk.). A female disciple. H. P. Blavatsky is often so called in the *Mahātma Letters*.

Vedānta (Sk.). A mystic system of philosophy developed from the efforts of generations of sages to interpret the secret meaning of the *Upanishads* (q. v.). Sankarāchārya (lit. "Teacher of Ethics," the greatest of the Indian historical sages, esoterically recognised as an incarnation of the Buddha previous to that of Tsong-Kha-pa) popularised that system and founded the *Advaita* (non-dualistic) school, which therefore contains the same esoteric teaching as that of the Tibetan reformer. (See S.D. II, 637).

Vedas (Sk.). Lit. Knowledge or Science, from the root *Vid*, "to know." The most ancient and sacred of Sanskrit works. Hindū records state that they were taught orally for thousands of years and then compiled on the shores of Lake Manasarowar (Sk. *Manas Mind, Sarowar Lake*) in S. W. Tibet. They consist of four great collections classified in two divisions, exoteric and esoteric, the former being called *Karma-Kānda* (division of Action) and the latter *Gnyana-Kānda* (division of Knowledge), the *Upanishads* (q. v.) coming under the latter. To each hymn of the *Rig-Veda* the name of the Seer or Rishi to whom it was revealed is prefixed, such as Vasishta, Viswāmītra, Nārāda, etc., all of whom were born in various manvantaras and even ages. Hence, immense periods of time must have elapsed between the different compositions. They belong in fact to the infancy of the Indo-Aryan (Fifth) Race, when under the direct guidance and instruction of great Initiates, who also ruled as Priest-Kings.

Vishnu (Sk.). The second person of the Hindu Trimūrti (Trinity), composed of Brahmā, Vishnu and Siva. From the root *vish*,

“to pervade.” In the *Rig-Veda*, Vishnu is no high god, but simply a manifestation of the Solar energy. Later on this mystic type becomes a great god, the Preserver and the Renovator, whose vehicle is *Garuda*. See illustration and explanation p. 71.

Wheel of the Law. Sk. *Dharmachakra*. Emblem of Buddhism as a system of Cycles and Reincarnations. In the Tibetan Wheel of Life (*Ten-brel-gyi khor-lo*) the Twelve *Nidānas* or “Causes of Misery” in the Cycle of Birth and Death are pictorially illustrated in the twelve divisions of its rim. The doctrine of *Ten-brel* is fully dealt with in Tsong-Kha-pa’s great work, the *Lam-rim Chen-mo*. In *The Buddhist Praying Wheel* (1896) Mr. William Simpson has collected valuable information on the symbolism of the Wheel and circular movements in custom and religious ritual all over the world.

Yoga. (Sk.). (1) One of the six *Darshānas* or schools of India; a school of philosophy founded by Patanjali, though the real *Yoga* doctrine, that is said to have helped to prepare the world for the preaching of Buddha, is attributed with good reasons to the more ancient sage Yajñavalkya, the writer of the *Shatapatha Brahmana*, of *Yajur Veda*, the *Bṛihad Aranyaka*, and other famous works. (2) The practice of meditation as a means of leading to spiritual liberation. Psycho-spiritual powers are obtained thereby, and induced ecstatic states lead to the clear and correct perception of the eternal truths, in both the visible and invisible universe (*Theos. Gloss.* 380). The six *Darshānas* are “the six principles

of that unit body of *Wisdom* of which the Gnôsis (q. v.), the hidden knowledge (Sk. *Gupta Vidya*), is the seventh" (S. D. I, 278). It is most important to distinguish between this *Raja* (Royal) *Yoga* of the Trans-Himâlayan School and the *Hatha Yoga* of the Indian ascetics. The latter is based on physical and psycho-physiological processes, especially the highly dangerous *Prânâyama* or "suppression of breath". The promulgation of this method in English treatises by Hindu *Swamis*, authorities on *Tantrika* like Avalon (the late Sir John Woodroffe), and a certain popular novelist, has led in many instances to ruined health and even death (See p. 150).

Yogâchârya (Sk.). An Esoteric School founded by Aryasangha, a disciple of the Buddha. Its Tibetan name is *Naljor-chö-pa*. It is usually confused by scholars with another school of the same name, the *Yogacharya Bhumi Shastra*, which arose some centuries later in Oudh, but the older teachings are so mixed up in the latter with Shivaism and Tantrika magic that the work defeats its own end (*Theos. Gloss.* 32).

Yogi (Sk.). (1) One who practices *Yoga*; also (2) the state which makes him absolute master of his six "principles," he being now merged in the seventh. It gives him full control over his bodily, intellectual and mental states, leaving the Higher Ego free to exist in its original, pure, and divine state. The processes are outlined in *The Voice of the Silence* (See our Peking Edn. 1927), which indicates some of the mental and moral training of the Trans-Himalayan School of the ancient Indian *Raja Yoga*.

Yuga (Sk.). Tib. *Tū-chen-shi*. An Age or great period of time. Four Yugas make up a *Manvantara* or *Mahayuga*, each *Yuga* being preceded and followed by a twilight period. The first is the Golden or *Krita Yuga*; the second Silver or *Treta*; the third Bronze or *Dwapara*; the fourth *Kali*, the Black or Iron Age in which we now are. These make up a total of 4,320,000 mortal years for the *Manvantara*, 2000 of which make a *Kalpa* which is only a "day and a night" of Brahma. An Age of Brahma or one hundred of his *divine* years, a *Mahā Kalpa*, amounts to 311, 040, 000, 000, 000 (three hundred and eleven billion and forty-thousand million) of our mortal years. The old Mazdeans or Magi had the same calculation. "No figures have ever been more meddled with and tortured than the famous 4, 3, 2, followed by cyphers of the Yugas and Maha-Yugas... They are never erring, perpetually recurring numbers, unveiling to him who studies the secrets of Nature a truly divine System, an *intelligent* plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible Influences, astronomical phenomena, with their action and reaction on terrestrial and even mortal nature; on birth, death and growth, on health and disease" (*Secret Doctrine*, II, 73). "All races have their own cycles... For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yuga when destroyed, whereas the Fifth was in its Krita-Yuga. The Aryan Race is now in its Kali-Yuga, and will continue to be in it for 427,000 years longer... The forthcoming Sixth Sub-Race—which may begin very soon—will be in its Krita-Yuga while we reap the fruit of our iniquity in our Kali-Yuga" (*ibid.* 147). That the

foregoing figures are not fanciful, but are founded upon astronomical facts, has been demonstrated by Mr. Davis in an essay in the Asiatic Researches; and this receives further corroboration from the geological investigations and calculations made by Dr. Hunt, formerly President of the Anthropological Society, and also in some respects from Professor Huxley's researches. A huge Plesiosaurus with a third or pineal eye has lately been unearthed in the lower lias rock at Harbury, England, whose age is estimated at anything between one and two hundred million years. The Third Eye was the organ of spiritual vision in Third Race humanity, but became atrophied after the Fall into generation (see pp. 147-8). Its use can be regained by Raja Yoga training. The only living survival of the organ is in the nearly extinct Tuatara lizard of New Zealand, which was probably a part of the ancient Lemurian continent on which the Third Race dwelt in the Secondary (Triassic, Jurassic, Chalk or Cretaceous) Age, that of the great reptiles and a few mammals (S. D. II, 713).

Zen. The Japanese school of *Dhyāna* (q. v.). Another very important school of Esoteric Buddhism in Japan is the Shingon Sect, founded by Kobo Daishi, whose total number of adherents is estimated at no less than ten million. The teachings reached China from Tibet in the Tang Dynasty, and Kobo Daishi went there to study them. On his return he founded the main temple on Mount Koya from which all the propaganda work is directed. He also created Iroha, the Japanese alphabet, which is described as "a poem in itself with a Buddhist teaching in it." The principal doctrine of Shingon is that

Nirvâna, being a state of consciousness, can be attained *on earth in a body*, (Sokushin Jobutsu) which is also termed "lifting oneself to the level of the Buddha" (see *ante* p. 72). This is based on the fundamental theory that "in all creation in the Universe there exists Buddha." It will thus be seen that these teachings are entirely in line with those of the Esoteric Philosophy. Yet Western writers persist in asserting that there is no Esoteric doctrine in Northern Buddhism, or else apply the term to the degraded teachings and practices of the Red Dugpa or Tantrika sects.

SEPTENARY NATURE OF MAN: THE SEVEN "PRINCIPLES".

	SANSKRIT TERMS.	EXOTERIC MEANING.	EXPLANATORY.
THE LOWER PERISHABLE QUATERNARY.	(a) <i>Rûpa</i> , or <i>Sthûla Sarîra</i> .	(a) Physical body.	(a) Is the vehicle of all the other "principles" during life.
	(b) <i>Prâna</i> .	(b) Life, or Vital principle.	(b) Necessary only to <i>a</i> , <i>c</i> , <i>d</i> , and the functions of the lower <i>Manas</i> , which embrace all those limited to the (physical) brain.
	(c) <i>Linga Sarîra</i> .	(c) Astral body.	(c) <i>The Double</i> , the phantom body.
	(d) <i>Kâma Rûpa</i> .	(d) The seat of animal desires and passions.	(d) This is the centre of the animal man, where lies the line of demarcation which separates the mortal man from the immortal entity.
THE UPPER IMPERISHABLE TRIAD.	(e) <i>Manas</i> —a dual principle in its functions.	(e) Mind, Intelligence: which is the higher human mind, whose light, or radiation links the MONAD, for the lifetime, to the mortal man.	(e) The future state and the Karmic destiny of man depend on whether <i>Manas</i> gravitates more downward to <i>Kâma rûpa</i> , the seat of the animal passions, or upwards to <i>Buddhi</i> , the Spiritual <i>Ego</i> . In the latter case, the higher consciousness of the individual Spiritual aspirations of <i>mind</i> , (<i>Manas</i>), assimilating <i>Buddhi</i> , are absorbed by it and form the <i>Ego</i> , which goes into Devachanic bliss.
	(f) <i>Buddhi</i>	(f) The Spiritual Soul.	(f) The vehicle of pure Universal Spirit.
	(g) <i>Âtmâ</i> .	(g) Spirit.	(g) One with the Absolute, as its radiation.

Buddhist Brotherhood of Sacred Soldiers

At first sight it would seem that Buddhism and Militarism are incompatible, the former being essentially pacific. It is therefore the more remarkable to find that among the Chinese people a Buddhist military organisation has arisen as the only means of coping with the wholesale robbery, looting, burning and murdering committed by brigands and the undisciplined soldiery of the various armies that are draining the lifeblood of the country.

The test of a religion is in its practical application to life and conduct. It is as a striking illustration of the living power of Buddhism in the hearts of the Chinese people under the most terrible trials and sufferings, that the story of this Brotherhood is added to our book on the eve of its publication.

An American steamer, the Chi Chuen, which had been wrecked on the upper Yangtze after being commandeered by troops and overloaded, was protected for three days by a detachment of the "Sacred Soldiers". This gave the interpreter, Mr. C. B. Rape, an opportunity to talk with their leaders, and the following details are taken from his account in the *China Weekly Review* of March 17, 1928 :

Name. In many places this organization has commonly been called the "Red Spears," but there is no justification for the use of this term on the Upper Yangtse. The proper translation of the Chinese name is: "Buddhist Brotherhood of Sacred Soldiers of the Virtuous Way."

Purpose. The purpose of the "Sacred Army" is to preserve law and order, and to protect their homes from brigands from whose depredations they have now suffered for several years. When asked if they were opposed to soldiers the leader replied: "No, not so long as they do not interfere with the people's rights. If soldiers oppress the people they put themselves in the same class with brigands, and we have no choice but to resist them."

Beliefs. The head of this band of Sacred Soldiers, Hsiang Tin Ru, when asked of their beliefs, said that they were Buddhists. Each week the members of the organization were required to go to a Buddhist temple to worship. One interesting thing was that they stressed the belief in Heaven, *Tien* 天, and that they prayed at least twice each day, morning and evening.

Membership. As this was a protective association, each family was supposed to furnish at least one able-bodied man. More could join if they so desired. There was no age limit. Any male big enough to carry one of their heavy swords might join.

The men of this army are all local people, farmers, day labourers, shop keepers, teachers and others and all serve without pay. Ordinarily their duties as soldiers of the Sacred Army do not interfere with their regular life. In case of need, like the wreck of the Chi Chuen, those who are free volunteer for service. In case of emergency all members of the army must report for duty, and the leader insisted that they never ate

until they had finished a given task. On one occasion he claimed that they had fasted for more than a week while fighting brigands.

The Test. Each candidate for membership in the Sacred Army must be tested to see if his "heart" or purpose is right. This test is as follows: When there are a number of candidates for membership, they are taken to a temple where they are required to kneel facing the images (usually the Three Buddhas, *Amitabha*, *Sakyamuni*, and *Yao-Shih-Fo**). A Sacred Soldier then steps up from behind and slashes each kneeling figure with his heavy sword. If the candidate has no ulterior motives in joining the army, he is not injured, but if he has, the sword will cut deep. When I ventured to say that this was rather severe on the rejected candidates the leader said, "No, not all, for we heal them at once by miraculous power. However, such men are never allowed to join the army".

Oaths. The men who pass this test then solemnly promise in the presence of the images to keep the following rules, at the same time being told the punishment for breaking each:

1. Thou shalt not have any ulterior motive in joining the Sacred Army.
2. Thou shalt not reveal any of the secrets of the Army.
3. Thou shalt reverence thy father and mother and all officers of the Sacred Army.
4. Thou shalt not depart from the Path of Virtue or despise *Tien*.

5. Thou shalt not covet or love the precious (wealth).

* Specially invoked in sickness and need as "The great Buddha - Physician."

After taking these oaths, each candidate in a special ceremony is handed a small piece of red paper on which certain secrets of the Sacred Army are written. This, Mr. Rape was informed, he swallows and at once becomes immune to bullets and knife wounds.

It will be noticed that their organisation appears to be of an Esoteric character and that they claim to have knowledge of powers taught in the Esoteric Schools. That their immunity from wounds is no mere supersition or empty boast has often been testified to during the present civil war. Mr. Rape says that when he seemed to doubt this, the leader offered to let him try firing on his own person at close range, which of course he declined to do.

He also related how a certain wellknown bandit chief, who tried to execute two of the Sacred Soldiers without success, was so terrified that he released them and assured them that he would never interfere with them again.

Arms. Each soldier carries a heavy sword, a dagger about a foot in length stuck in the puttee of either leg, and occasionally some have long spears six feet in length. Each band has one rifle which they claim is used only for signalling.

Results of Their Work.

The Sacred Army is held in awe throughout the country even by soldiers and brigands, and everywhere the people pay them the greatest of respect. They have brought peace and quiet wherever they have become organized, and their devotion and self-sacrifice prove that the only way that China can hope for

relief from the chaotic conditions that have now prevailed for fifteen years, is for the people of China to take things into their own hands as these Sacred Soldiers are doing. They have no selfish motives, are working simply for the protection of their homes and the establishment of law and order, and give their services gratuitously.

ÔM VAJRAPÂNI* HUM

* See Table p. 137; also note 18, p. 105 of our edition of *The Voice of the Silence*.

Some Appreciations of the First Edition.

The following are some extracts from a long review in the *North China Standard*, Peking, by Mr. Hardy Jowett, F.R.G.S., who has lived 27 years in China and speaks and reads the language fluently. He is a wellknown authority on things Chinese, and his sympathetic attitude has given him an unusual insight into Oriental religion and philosophy. In the course of extensive travels he has acquired firsthand knowledge of many things that the majority only hear of through books. As he truly says in this masterly review, which is really more of an essay on East and West: "The East is essentially the cradle not only of culture but of religion, and there is no possible understanding of the East until its religious ideas are thoroughly mastered." To few indeed is it given to see in the Tashi (Panchan) Lama what Mr. Jowett describes in the course of this review. It is because of Mr. Jowett's broadmindedness, his deep knowledge of the East, and above all his sympathy and understanding of all that is best in its peoples, that we value his review so highly. He writes:

Oriental Beliefs Need Study.

"The volumes that have been written on the Oriental Mind are legion and their number and bulk, and, one might say, their exceeding heaviness, weary most students. But the Eastern mind is a thing that must be studied in these days when hitherto alien peoples, kept apart by distance and absence of contact, have come into closer touch. It is evident however that the shrinking of distance between two widely separated nations is not in itself enough for mutual understanding.

"In the East where the essential spirit of religion has survived more than in the material West it is of the first importance that some understanding of their beliefs be arrived at. It used to be the fashion to dismiss all ethnic beliefs as "heathen" and even missionary work has suffered incalculably on account of the consistent underrating of both the truth and the power of religion in the Orient.

"Even our study of history has been vitiated by a non-appreciation of the influence of the wide Eastern cultures and their contribution to the general stream of human development, and it was only in recent years that the centre of gravity in world developments has been realised as being not exclusively fixed in the Western Hemisphere.

Christianity Eastern in Origin.

"It would doubtless come as a surprise to many devout Christians that their cult is Eastern in its origin and that Christ is neither European nor American. The Christian religion owes more to Orientalism than to any other single factor, and the strangling of it is largely due to the attempt to place a system of Oriental origin into Western logical moulds.

"The East is essentially the cradle not only of culture but of religion, and there is no possible understanding of the East until its religious ideas are thoroughly mastered. Mrs. Cleather has laid us all under a debt by her lucid (but difficult) interpretation of beliefs held by so many of the peoples we are in closer contact with now than at any other time in history and which, without understanding their minds, are closed to us.

"We quite agree with Baron de Soucanton that every person interested in the East must realise its rôle in the spiritual development of mankind. Fortunately the old attitude, born of prejudice even when ignorance had been dissipated, and which steadily refuses to see any truth in ethnic religions, is dying down.

Influence of the Tashi Lama on Asia.

"It is impossible to look upon the living features of the Panchan [Tashi] Lama without being convinced that he has attained to a view of life which secures for him an insight into truth and emancipation of an extraordinary character. One feels instinctively that this man "knows" and that he lives in close contact with the unseen world. His significance to China and Mongolia is not nearly realised. He holds a far more potent sway over millions of people than any mere secular ruler, and this is entirely due to the position he holds relative to the religious beliefs of his fellows. To see the immense numbers of Mongolians in Peking during his visit here and to watch the awe and reverence with which he was regarded was exceedingly instructive, and an exhibition of the place religion holds in their minds. By virtue of his religious character he is more potent even in Chinese politics than most people imagine.

"The West will never understand the East unless it comprehends its religious basis, and Mrs. Cleather has done good service in lifting the veil. Politicians and missionaries would do well to note this. The place of religion in Eastern politics is indicated in the reference to the presence of the Tashi (Pan-

chan) Lama in China during the critical years of 1925 and 1926, which was far more potent than many people imagine, and there was a distinct function for him to fulfil in checking the attempted Sovietisation of Mongolia.

Knowledge of the Initiates.

"A careful study of Mr. Crump's chapter will be a revelation to many who are not aware of the teaching of the Initiates. Space forbids a close examination of this very striking chapter, but it is worth while to read it carefully again and again. Nothing but the conceit of Westerners can blind their eyes to the wonderful knowledge contained in the teachings of the authorities cited, and mature consideration dispels the prejudice so common against them.

"In our opinion the main merit of this arresting book is the emphasis on the fact that truth is one and indivisible, and that in its unity it certainly cannot be found in any Western conception of religion. Thus, in these days when the East and West are fast becoming one, and where fashion is taking place, it is of the utmost importance that emphasis be laid on the spiritual foundations of intercourse."

The following are some extracts from a review by Z. L. C. in the *North China Star*, Tientsin: "An unpretentious volume as to physical make-up, but into its 185 pages are crammed a concise summary of the principles of Buddhism, no light task in itself, together with numerous excerpts from other writers and commentators on the subject of Buddhism, and a comprehensive appendix and glossary giving in many cases detailed definitions of terms used in the text.

"Buddhism, the Science of Life is recommended to the reader who has founded difficulty in obtaining anything except ponderous, weightily worded works on the subject, and there is much that will be worth while, and at least a newer presentation to those already familiar with the subject."

Some English Press Opinions.

Buddhism in England, organ of the Buddhist Lodge, London, says: "Here in a hundred pages is sufficient food for thought upon the inner side of Buddhism for many years to come, and even if the reader does not accept each comment of Mr. Crump on the statements which he quotes, such comment does but provide material for that discriminating judgement which no Buddhist in his reading can afford to leave behind."

"It is unfortunate that many members of the Southern School allow the veil of prejudice to blind them to the value of the Mahayana Wisdom, while the inability of many Mahayanists to accept the works of H. P. Blavatsky as Buddhism is more pathetic still. H. P. B. not only derived her material from personal instruction in Tibet, but with that splendid worker, Col. H. S. Olcott, was avowedly a Buddhist in the world of men. The endorsement by H. H. the Tashi Lama of her "Voice of the Silence," which she translated from an esoteric manuscript, as being a Buddhist work, though infinitely older than Gotama Buddha, has done much to destroy the foolish prejudice, but the publication of the volume under review will, we hope, do more."

The Editor of the *Occult Review*, commenting on the book in his "Notes of the Month" (July 1928), writes: "We are reminded of this intimate relationship between Buddhism and Theosophy as brought to the West by Madame Blavatsky, through a challenging little work by Mrs. Cleather and Basil Crump, which has just come to hand from Peking. Although written by professed Buddhists, the book contains nothing in the way of attempts at proselytising.

"As a student of Buddhism for forty years, part of which time was spent in India, and part in Little Tibet, and now in Peking, where she has been received in Buddhist Temples, Mrs. Cleather is undoubtedly entitled to speak with some authority.

"One of the most interesting chapters in the book for the Western reader is that contributed by Mr. Crump, in which he deals with Tibetan initiates, and which is illustrated with a photograph of the Tashi Lama, "whose immense moral and religious influence as the spiritual head of Asiatic Buddhism has been continually directed against the anti-religious power of Bolshevism." The Tashi Lama holds a far more potent sway over millions of people than any secular potentate. Mr. Crump appears to regard the Tashi Lama as either overshadowed by or a reincarnation of the Buddha. Whether, as one reviewer of the book in question remarks, "It is impossible to look upon the living features of the Panchan [Tashi] Lama without being convinced that he has attained a view of life which secures him an insight into truth and emancipation of an extraordinary

character" must be left to each individual reader to decide for himself.* In any case, the varied and valuable contents of the little volume, with its comprehensive glossary of Sanscrit, Chinese and Tibetan terms, make it a most useful work of reference."

Mr. Floyd Tangier Smith on the Tashi Lama.

* The opinion quoted above from Mr. Jowett's review (*ante* p. 207) refers, not to the portrait we reproduce at p. 67, but to the *living* features, of which it gives but a faint idea. The best description extant is that by Mr. Tangier Smith, Scientific Director of the Trans-Asia Photo Scientific Expedition, who met the Tashi Lama in Kansu, near the Tibetan border, in June 1924, when he was on his way from Tashi-lhumpo to Peking. Writing in the *North China Daily News*, in May, 1925, he said :

"The Lama has a most sensitive and mobile face, and his expression seems to change with every thought. His eyes are wonderfully sharp and intense when, for instance, he is listening attentively. *Then he smiles and his whole face is transfigured; literally melts into 'human sunshine'.* Again he has a way of rubbing his hand over mouth and chin, and gazing upward, when all expression seems to leave his face except one of great peacefulness and detachment, *as though he were conscious of, and for the moment attentive to, some other presence unseen to the rest of us.* But the next moment he is sharply attentive again with that intense expression of eyes. . . . But at all times there is about him a quiet dignity and an air of conscious power. I should describe his personality

as decidedly strong and magnetic, but the outstanding feature seemed to me to be one of great kindness, and withal he gives the impression of possessing a very gentle and lovable disposition. *There is no describing his smile—it simply glorifies his fate*, and it is then that one gets the powerful expression of wonderful kindness." (Italics are mine.—B. C.).

Mr. Tangier Smith's impressions entirely agree with our own in the interviews we have had in Peking, and when he came there as a war correspondent in May 1927 he told us how deeply he had been impressed. It is interesting in this connection to note that the "smile" of a Buddha or Arhat is supposed to indicate prophetic insight or vision.

The Path, Sydney, N. S. W., official organ of the Independent Theosophical Society, writes in its August number, 1928: "Mrs. Cleather writes upon *Buddhism—the Science of Life* in very direct, convincing and instructive style, whilst Mr. Crump has gone far to clarify the very varied and mixed impressions that students hold concerning the Masters, their human pedigree, and their relations with the Buddha. An account of the Buddha—his various personalities and incarnations, as explained by the Tibetan Initiates—forms Mr. Crump's main theme. The book also contains a valuable glossary of Theosophical terms, and much other miscellaneous information of a detached but useful character, for those who are not content to accept as fact other than that which is on the very securest of bases."

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The Real H. P. B. By William Kingsland, Author of **Rational Mysticism, The Esoteric Basis of Christianity, The Physics of The Secret Doctrine, An Anthology of Mysticism**, etc. London, 1928. A comprehensive and authoritative Life of H. P. Blavatsky by the eminent author who knew her intimately. It embodies new and valuable information, and a scathing analysis of the celebrated Report of the Society for Psychical Research in 1885, and of Solovyoff's **Modern Priestess of Isis** which they published in English after her death. This section has been published separately, entitled **Was She a Charlatan?**

The Encircled Serpent: A Study of Serpent Symbolism in all Countries and Ages, by Oldfield Howey.

The Comte De St. Germain. By I. Cooper-Oakley. With illustrations and reproductions of documents. Of peculiar interest to students of occultism and of history. See *ante* p. 110 *et seq.*

I Ching. 易經. *The Book of Changes* or Permutations (Ger. Trans. *I Ging* by Richard Wilhelm, Jena, 1924). "The very essence of ancient thought and the combined work of the most venerated sages" (Edkins). It is first on the list of Sacred Books, and is a record of the constant changes in Matter and Motion, but is not a Cosmogony proper. It treats of the Eight Trigrams (*Pa Kwa*) on which are based the philosophy and divination of the ancients, and the science of Numbers. They are frequently represented (see diagram p. 216) in circular form around the *T'ai Chi* 太極 or "Source of Existence" (Sk. *Alaya*) in which a circle divided into equal dark and light parts by a curved line symbolises the *Yang* (Spirit) and *Yin* (Matter) principles of the manifested Universe. Two of the Trigrams correspond to these principles, and the others to the various elements.

Su-wên 素問. *Simple Questions*. Addressed by the Emperor Huang-ti 黃帝 1st. Han Dynasty, to the sages around him, who answer them. It deals with Cosmogony and Physiology, showing the relation of the Macrocosm to the Microcosm (Man). It corresponds closely to the Taoist System and the Esoteric Philosophy of the Tibetan Initiates as set forth in *The Secret Doctrine*.

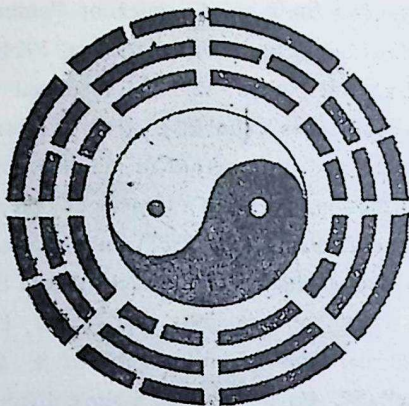
A Study of Chinese Alchemy. By Obed S. Johnson. Shanghai, 1928. Contains a useful summary of the Taoist Philosophy and a comprehensive bibliography.

Yang

Yin

Pa

Kwa



陽

陰

八

掛

The Eight Trigrams and the Source of Existence.

The Celebrated symbol *Yang* (white) *Yin* (black) represents the Pairs of Opposites in the Circle of the Infinite. In the *Su-wên* (see p. 215) each aspect consists of apogee 太 diminution 少 termination 闕. When one is at its apogee (large end) the other replaces it at the smaller end.

The Sanskrit and Chinese romanisations are pronounced phonetically like Italian. That of Tibetan gives the sounds as nearly as possible, the actual spelling being quite different, and with many silent letters, as in English "(k)ni(gh)t"; e.g. *sku-gzugs* (health) pr. ku-su. Both Chinese and Tibetan have a number of Tones essential to the meaning in speaking, but these are not indicated here, and a really accurate phonetic rendering of these languages has yet to be made.

Ch. Chinese. *Jap.* Japanese. *Tib.* Tibetan. *Gk.* Greek.
Sk. Sanskrit. *Mong.* Mongolian. *Pr.* Pronunciation.

COVER DESIGN

The design on the cover of this book was specially drawn by a member of the Peking Buddhist Research Society. The four characters are old Chinese for *O-mi-to-Fo* (see Glossary) arranged in a Svastika, the Jaina or four-footed cross. "In Masonic teachings, The Most Ancient Order of the Brotherhood of the Mystic Cross is said to have been founded by Fohi, 1,027 B.C. and introduced into China fifty two years later, consisting of the three degrees. In Esoteric Philosophy, the most mystic and ancient diagram. It is the originator of the fire by friction, and of the Forty-nine Fires. Its symbol was stamped on the Buddha's heart, and therefore called the 'Heart's Seal'. It is laid on the breasts of Initiates after their death; and it is mentioned with the greatest respect in the *Rāmdyana*. Engraved on every rock, temple and prehistoric building of India, and wherever Buddhists have left their landmarks; it is also found in China, Tibet, and Siam, and among the ancient Germanic nations as Thor's Hammer . . . Finally, in Occultism, it is as sacred to us as the Pythagorean *Tetraktys*, of which it is indeed the double symbol."—*Theos. Gloss.* 315.

THE VOICE OF THE SILENCE

(Golden Precepts of the Tibetan Esoteric Yogāchārya School)

Translated and Annotated by H. P. Blavatsky.

A Faithful Reprint of the Original 1889 Edition.

Autograph Foreword by H. S. H. The Tashi Lama.

Editorial Notes and Comments by

Alice Leighton Cleather and Basil Crump.

Published under the Auspices of the

Peking Buddhist Research Society, 1927.

Second Edition with Additional Notes

and a Portrait of the Tashi Lama, September, 1928.

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Some Press Appreciations

The editors were fortunate enough to come into close touch with the Tashi Lama himself during his visit to Peking, and to obtain from him a Foreword in his own handwriting which is reproduced in the Frontispiece as he wrote it. . . . The significance of such an action is profound. The Tashi Lama is the spiritual head of the Buddhist community for an enormous area of Asia, and deeply venerated by the whole of the Mahāyāna School. The effect of this official sanction is therefore finally to accept this gem of Wisdom for the pure Buddhist work we have ever claimed it to be.—*Buddhism in England*, Dec. 1927.

With the publication of *The Voice of the Silence* under the authority of the Tashi Lama himself, an impetus has been given throughout the Buddhist world to the study of the latest and most complete presentation of that Ancient Wisdom, the *Secret*

Doctrine, as given out by the same writer, H. P. Blavatsky.
—*Ibid.* March 1928.

In view of the fact that the first edition of this valuable gem of esoteric literature was the only correct one, and is now unprocurable, it will be seen that the new publication is of the greatest interest, and should be in the hands of all students and admirers of the work of Madame Blavatsky.—*The Occult Review*: London, April 1928.

The value of the *addenda* is largely in indicating that the reprint has the co-operation and endorsement of the Tashi Lama, and as affording incontrovertible evidence that *The Voice of the Silence* is not a work of H. P. B.'s imagination, but is taken from documents known to exist and which represent the actual ethical teachings of the Tibetan Masters. In fact, these *addenda* give a sense of reality and a feeling of conviction which is not conveyed by any other edition.—*O. E. Library Critic*: Washington, March, 1928.

It has been alleged that the Sanskrit and other texts from which H. P. B. claimed to have her information concerning the secret wisdom, were spurious, and that claims made by her, or on her behalf, that the texts were studied in Tibetan libraries in a period preceding 1880 were false. Mrs. Cleather and Mr. Crump struck a great blow in her defence when they secured a frontispiece from the pen of the Tashi Lama, and a signed preface at the hands of his secretary, to a facsimile edition of H. P. B.'s *Voice of the Silence*. The Tashi Lama is at the head of all Buddhist communities in Tibet, India and China, and might justly be termed the "Pope" of the Buddhist world, though Buddhism and Confucianism are not, and have never been, sectarian in policy, being essentially religions of peace.

The Voice of the Silence is a small volume of practical occultism, an excellent basis for meditation, and purports to be a translation of some of the oldest stanzas ever written in the early Sanskrit idiom. It has thus come to pass that the work of our founder has been placed beyond criticism as regards authenticity, being now sponsored by the Tashi Lama, the highest authority on the subject.—*The Path*, Sydney, N. S. W., August, 1928.

THE BLAVATSKY PAMPHLETS

1. **H. P. Blavatsky to the Archbishop of Canterbury — An Open Letter.**
2. **"The Secret Doctrine" on the Problem and Evolution of Sex.** Compiled with Notes and Comments by Basil Crump.
3. **The Signs of the Times and Our Cycle and the Next.** By H. P. Blavatsky.
4. **Practical Occultism and Occultism versus the Occult Arts.** By H. P. Blavatsky.
5. **An Introduction to the Study of "The Secret Doctrine".** By W. B. Pease.
6. **A Tibetan Initiate on World Problems.**
7. **H. P. Blavatsky on Dreams.** Edited and Re-arranged by Alice Leighton Cleather (One of her Pupils). With a Glossary.
8. **A Turkish Effendi on Christendom and Islam.**

All the foregoing works are obtainable from

The "H. P. B." Library; Victoria, British Columbia.

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LONDON, W. 8. England.

ERRATA.

Page	Line				
Foreword (p. 2)	19	for	peoply	read	people
47	19	"	mindsare	"	minds are
53	24	"	word	"	world
102	5	"	Goudapa	"	Goudapada
136	footnote	"	Maitreay	"	Maitreya
144	1	"	beginning	"	begging
164	15	"	attributes	"	attributes,
173	19	"	Hierachies	"	Hierarchies
177	19	"	self-sacring	"	self-sacrificing
184	5	"	distinies	"	destinies
185	8	"	p. 75, line 3	"	p. 79, line 11
186	23	"	Saptapara	"	Saptaparna
208	18	"	fushion	"	fusion
209	2	"	founded	"	found

